

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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CHRIST'S SECOND COMING

Giddy Minds and Tragic Results

Sermon By Rev. Roy E. Manne, D.D.
May 6, 1951

Pastor South Avenue Methodist Church, Wilkensburg, Pa.

When the strategist of the parsonage first saw the announcement of this sermon she looked at it in such a way that I knew something was percolating under her permanent. Then she said: "That's one of those sermons that will make a lot of people mad." And do you know—I believe she's right! And do you know something else? When the sermon is over and night comes, whether you have lauded or "lambled" me, commended or condemned me, I expect to enjoy a good sound sleep. I am one of those naive souls who believes it to be a minister's duty to speak the truth, as he sees it, without fear or favor.

I should like to preface this sermon with two statements: First, I have spared no effort and I have spent an incredible number of days checking and re-checking the accuracy of the statements that shall be made. Secondly, this sermon is meant to be neither an

attack on the Democrats nor ammunition for the Republicans. I do not care who is in the White House whether he be a Democrat or a Republican, so long as he is good for the country. That is all I want. I am a poor politician; but I love my country.

"Well," someone says, "if you are not partisan, then how come that in the twelve years you have stood in this pulpit you have criticized the Democrats but never the Republicans?" Well, bless your heart, where in Washington in the past twelve years has there been a Republican in office to criticize? Said an elderly lady to a little boy smoking: "Little man, don't you know you will never be President if you smoke?" To which the lad replied: "That's all right, lady, I'm a Republican anyway!" That just about sums up the whole situation.

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A Profound Address Before the Ministerial Association of New York City

By Dr. I. M. Haldeman,
long pastor First Baptist Church of New York City

"Unto them that look for him shall he appear the second time."—Heb. 9:28.

If the value of a doctrine was to be judged by the frequency of its mention, then easily the Second Coming of our Lord would be the most important doctrine in the Word of God; it will be admitted that the atonement is the core of the Gospel, the crimson reservoir out of which flow forth the streams of gladness that fill the whole area of the divine commission, and yet this sublime word occurs but once in the New Testament; and there when faithfully translated is not atonement at all but reconciliation, something quite different and apart from atonement; on the other hand the doctrine of the Second Coming in this same New Testament is mentioned on an average, at least, once in thirty verses.

When you turn to the Old Testament you find that the seventh man who ever lived on the earth, the seventh man from Adam, even Enoch, spoke of the Second Coming, saying: "Behold the Lord cometh with ten thousands of His saints."

From Genesis to Malachi the book is filled with the doctrine.

It is set forth in type, figure, symbol, parable, story, illustration, and direct statement. The Spirit seems to exhaust human vocabulary in the vain endeavor to proclaim it. The noblest prose and the most exalted poetry the world ever knew break like waves upon the shore and at times seem to turn into mist in utter helplessness to express the coming glory.

The stars of Heaven pale, break loose from their orbits and fall, the waves of the sea roar, the

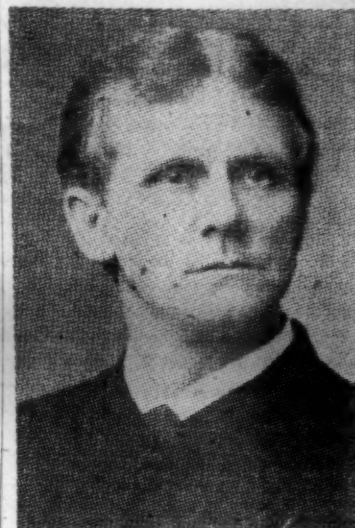
floods lift up their voices, the mountains bow down at His presence, the trees of the wood clap their hands, and every voice in Heaven and earth cries out: "Behold, He cometh, He cometh, the King"; and by the time you have reached Malachi and leaned across four centuries of prophetic silence, your ears are full of the footsteps of the coming King.

I. Christ's Second Coming Taught Throughout New Testament

The moment you enter the New Testament John the Baptist is heard speaking not of the First Advent but of the Second; and when the starlight of Bethlehem, the mystery of the manger, and the apprenticeship of thirty years are passed and the Christ sets forth upon His mission, His lips

are full, not of the First Advent but of the Second. Indeed I do not know that He ever spoke directly of His First Advent, but His lips were continually full of the Second. So filled was He with the thought of it that on one occasion He took His disciples up into the mountain height; and there on the background of the dark and black midnight was transfigured before them till His garments shone whiter than any fuller on earth could whiten them, blazing forth in the beauty of His essential light till they saw Him as their glorious and coming King. And the apostle Peter speaking of that supreme event declares in his epistle that the Lord manifested Himself not only as their King, but set forth in full detail the manner and fashion of the coming kingdom.

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Dr. I. M. Haldeman

SAWDUST AISLE With Carpet So a Magazine Writer Designates Bob Jones University for Its Combination of Old-Time Revival With Culture



Chapel Address by the Founder
Evangelist Bob Jones, D.D., LL.D.

One day just after we opened Bob Jones College, I met Dr. H. C. Morrison, who to my mind is one of the greatest platform men and pulpites and one of the most practical men I have ever known. I said, "Dr. Morrison, I have just started a school, and I do not know a thing in the world about it except I know what I want to do and know certain essential, fundamental principles. I would appreciate your telling me what to do to build the school successfully. You have had experience in the ministry and also as an educator."

Dr. Morrison said, "Well, Bob, I can tell you in a few words. Keep your chapel platform hot." I had intended to do that anyway, but what this good man said to me confirmed me in my opinion that no Christian institution can remain Christian without a hot, inspirational chapel platform. There have been many contributing influences in the development of this institution, but the one thing above everything else that has made the school what it is has been this chapel platform. When we find a man who has a

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Unbelievable, But True!

By Rev. John E. Huss,
Pastor Southside Baptist Church, Spartanburg, S. Carolina

"—Today thou shalt be with me in paradise."—Luke 23:43

History is packed and jammed with things that seem unbelievable, but yet are true. It seems unbelievable that Adam was put to sleep, that while sleeping God took a rib out of his side, and from that rib made Eve. But it is true! It seems unbelievable that God should give Noah instructions to build an ark because of a flood that was to take place far in the future. But it is true! It seems unbelievable that God should send from Heaven fire and brimstone to destroy Sodom and Gomorrah. But it is true!

The Bible is full of things that seem unbelievable. Let me name some of these things. Lot's wife became a pillar of salt. Elijah was taken to Heaven in a chariot. Jonah was swallowed by a whale. Jesus turned the water to wine. Using two fish and five loaves, Jesus fed the five thousand. Jesus spoke to angry wind and waves and they became calm. All these things seem unbelievable, but they are true.

Strange things that happen in life day by day can be labeled in the category of the unbelievable but true class. Consider the story of why the choir was late. This story takes place in the town of Beatrice, Nebraska, on March 11, 1950. Sometime during the afternoon

Reverend Walter Klempel, the pastor of the West Side Baptist

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Dr. John E. Huss is pastor of the First Baptist Church of Spartanburg, South Carolina. He is the originator of the Hour of Power Prayer Meeting title, and the mid-week service in his church is attended by more than a thousand members.



The starving in Korea eat the bark off the logs in the lumber yards.

Stricken Korea Needs Gospel!

That good friend of the Sword of the Lord, who has represented us often on mission fields around the world, Missionary Fred D. Jarvis, has written again concerning recent trips to Korea.

From Tokyo, Japan, where he is a missionary of the Evangelical Alliance Mission, Dr. Jarvis writes as follows:

"Dear Brother Rice:

"In the last three weeks I have made three trips to Korea. My heart has been broken by the things which I have seen there. I have seen Christian people starving to death. One pastor reports that out of thirty-six homes they have lost one member through death, mostly from starvation. In some communities the children cannot go to school because they are too weak to go. Another pastor said that fifty per cent of the people in his congregation could not attend services because they were hungry and weak. In one area I visited, from the last five to eight months the people have been living almost exclusively on bark and weeds from the field. In the city of Andong we visited the lumber yards and found that the logs as they came in from the forest were being stripped of their bark by dozens of people in order to keep them from starvation. Some of the pictures I took were taken through tears, the situation is so terrible.

"But greater than the physical hunger of the people is the spiritual hunger. Hundreds of young people fill the Bible schools, living in inconceivably-over-crowded conditions. One missionary's residence houses 150 students in a Bible school in Taegu. In a Bible school in Pusan seventeen girls lived in one room. My heart has been stirred within me as I have seen the open and responsive land of Korea with its starvation, anguish, and sorrow caused by the war, with so little being done to reach the some twenty-four million people that are in South Korea. Formerly there were more than four hundred missionaries in Korea. Today, I am told, there are but thirty. I have talked to most of these thirty missionaries, and almost without exception they all say that one of the most crying needs which exists there is the need for Christian literature.

"During the Japanese occupation, literature in the Korean language was discouraged. The Christians were persecuted. Many of them spent five or six years in prison because they would not bow to the shrines. Very little litera-

ture was printed during those years. Of course, since the affair of the thirty-eighth parallel some efforts were made, but these have been almost completely cramped by the present war. Printing presses have been destroyed, things have been disrupted, and today there is a crying need for Christian literature. I talked to a group of pastors in the city of Seoul. My heart was stirred as they pled for literature. I told them, by the grace of God, I would be responsible for at least \$1,000 for tracts there. I had in mind that perhaps the readers of THE SWORD OF THE LORD and your friends and my friends could rally to this need and supply at least \$1,000 to print your booklet, 'What Must I Do to Be Saved?' and perhaps other books, in Korean. I have also talked to missionaries in Taegu and Pusan. The booklets could be printed in Pusan and distributed throughout the nation. We are encouraging our Brother McVety, who has done such an admirable job with your literature, and others here in Japan, to himself go over and supervise a printing set-up there to be assured of high standards of translation and economy, and distribution. Although the need in Japan is great and we will never be able to adequately meet that need, I feel, Brother Rice, that the situation in Korea is even more urgent.

"I am sending a little check toward this first Korean project, and trust that the Lord may make it possible for others to rally to this need, and for us to print multiplied thousands of your booklets in the Korean language. Almost all of the people can read and it would be a ministry that is almost totally neglected today. Already a number of missionaries representing almost all of the evangelical forces in Korea have consented to assist us in the literature set-up for that land. There are not too many mission boards, but already brethren of the Independent Presbyterian Board, the Presbyterian U. S. A. Board, and the Oriental Missionary Society, besides the many

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THE EDITOR'S Notes

by John R. Rice

Although the editor will be very busy this summer in Bible conferences in many parts of the nation, all mail for the editor should be addressed to Wheaton, Illinois. Mail that is for me personally will be forwarded immediately, air mail, and will reach me without delay or mishap.

Fourth of July Issue

This paper is dated July 4. Therefore it is fitting that we should print the message by a good Methodist pastor, "Giddy Minds and Tragic Results." We believe Christians should take it to heart.

Genuine Christian patriotism will make voters vote for a day of debt-paying in America. Our government has tragically, ruinously, even dishonestly, plunged the whole nation in debt. Year after year we are going further billions of dollars in debt. It is said that the present administration under Truman has spent more money than all the administrations, under all the presidents, from George Washington through the reign of Roosevelt, including World War I and the World War II! Senseless waste, corruption, thievery, cooperation with the underworld, have plagued the present administration.

Once I was called again and again to preach in a certain pulpit. But the pastor, poor man, seemed unable to pay his debts. I finally told him I would come to his pulpit no more until he set out to pay his debts and satisfy his creditors. I insisted that whether his wife was able to buy the kind of food she liked or the clothes that she felt the family needed, and whether she was able to visit her mother or not, that he must pay his debts or leave the ministry. He took my counsel to heart and some months later had his obligations in such condition that I was glad to return to his pulpit. But if it is wrong for a preacher to have debts unpaid, it is just as immoral, as dishonest, as criminal, for a government to continually go into debt.

In the coming presidential election certain things are essential for an honest, patriotic Christian, in my humble judgment. First, no Christian should vote for the New Deal or Fair Deal administration. The present Democratic administration, lined up with underworld big city machines, influenced by socialists and pinks, and some active communists, sold out to immoral labor bosses must be put out at any cost. Do not expect any man to reduce waste or to clean up corruption if he is elected by the same crooked machine that put in Roosevelt and Truman. Any man who runs on a New Deal ticket and endorsing the present Democratic, socialistic platform, is unworthy of votes of Christian people, in my judgment. I speak now of the national election, particularly the election for the presidency. In a local or state situation a man might be nominally a Democrat and be the best man for the place. The best Christian in the world, if he be elected on a socialistic platform, bound to be friendly to communists, to the underworld political machines of Kansas City, New York and Chicago, for example, could not turn in a good administration.

Second, we should vote for no man for President who does not denounce waste and corruption and promise to reduce taxes and balance the budget. Failure to pay debts is immoral and wicked. Any man who is willing to be President and lead the government not to pay its debts is not trustworthy. He is either morally irresponsible or outright wicked.

And no Christian should vote for any man for President who is not outspoken against communism and against socialism in every form. The man who favors communism or socialism (and remember that they are the same in

Sword Expansion Plans

We have a very interesting letter concerning the announced plans for expansion of the Sword of the Lord Foundation, with a need for new building, etc. Roy E. Fox, "The Bible Man," of Pittsburgh, Pennsylvania, writes as follows:

"Just read of your expansion plans for the Sword of the Lord. You stated that it would require around \$250,000 for the building and lot. You have over 100,000 subscribers. Now, if each subscriber would contribute only \$2.50, you would have your money in no time.

"However, I quite readily realize that many of your subscribers cannot or will not give for various reasons. So if you could get 25,000 subscribers to give a little more, say enough for four people, you'd still have your money.

"In the event you ask on this basis, I want to be one of the first to contribute for four subscribers who cannot give. Enclosed is my check for \$10 to go toward your expansion program. I do wish I could send more, for your wonderful, untiring efforts have blessed me

much more than \$10 worth! I would NEVER be able to pay in dollars what your ministry has meant in my life!

"I do pray that those who have it will give even much more for such a worthy cause as has been so wonderfully blessed of God. May God continue to bless you, your ministry for Him, your family, and the Sword Foundation."

Who Will Help Sword Building Fund?

It will take some large gifts to build the Sword building which is anticipated and to accumulate the capital and equipment we need. But surely God has touched the hearts of others who feel like Brother Fox. If you feel led of God to send an offering for the building fund, specify plainly where the money is to go and write Sword of the Lord Publishers, Wheaton, Illinois. Receipt will be furnished for your income tax report. Every dollar will be carefully accounted for and books audited. We would be glad to hear also from anyone who wishes to put Sword of the Lord Foundation in your will or to buy Sword of the Lord annuity.

doctrine,) does not favor Bible Christianity, does not favor the American free enterprise system which has made America great.

For the Fourth of July, Independence Day, we urge that Christians everywhere dedicate themselves again to God and good Christian citizenship.

Congratulations, Bob Jones University, on Twenty-Fifth Anniversary!

We are glad to publish in this issue a fine chapel message by Dr. Bob Jones on "Sawdust Aisle With a Carpet." In the first place, that great university deserves congratulations for the wonderful work done in twenty-five years. Many schools and colleges far older have not reached a student body of three thousand, with twelve hundred ministerial students, and hundreds of students volunteered for the foreign mission field. The impact of Bob Jones University is tremendous for a young institution.

Second, Bob Jones University claims to be, and we believe it surely is, "the world's most unusual university." Bob Jones University is different in its thrifty management. Its current expenses are paid from current income from tuition fees, room and board. The university is unusual in that it stands, without compromise, for the old-time religion including a Bible absolutely reliable, inspired of God, the deity of Christ, the blood atonement, and the other great fundamentals of the faith. Better yet, it has not a dead orthodoxy but the dynamic power of God manifested on the campus.

Bob Jones University does have a sawdust aisle, although it is covered with a carpet of culture. Here unsaved students find Christ, as did young Jack Shuler, now brilliant evangelist preaching to multitudes. Here young people hear the call of God and lay their lives on the altar for the foreign mission field. Here literally thousands of young men have heard the call of God to preach, and in the recent session some twelve hundred ministerial students were enrolled. There is the dynamic of an old-time, Holy-Ghost revival in Bob Jones University.

The school is also unusual in the striking and emphatic place given to fine arts. If I may venture a testimony I will say that Bob Jones University does more to see that every student has a chance at music and art and speech and drama than the university from which I graduated,

or than any other great university with which I am acquainted. Bob Jones University not only turns out Christians; it turns out Christian gentlemen and ladies, men and women who feel at home in any strata of society. It turns out men who can stand up and speak and be heard in the pulpit or forum.

Yes, Bob Jones University has a beautiful red carpet down the sawdust aisle. But thank God, first of all and always first, it has the sawdust aisle! It is dedicated to the business of turning men to Jesus Christ and training Christians to carry out the commission of Christ to win souls in all the world. And Bob Jones University graduates are doing it too!

Congratulations to Bob Jones University on closing twenty-five wonderful years of work! We believe it has made the greatest contribution to Christian education made by any institution in the world in this generation.

One Can Always Pray

In Luke 18:1 we read, "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Then Jesus gave that wondrous parable of the widow who pled and demanded and held on before the unjust judge until her plea was answered. Some of you who read this cannot, it may be, lift the debts of the Sword of the Lord Foundation to give us capital to work with without paying interest; some of you cannot give great gifts for a new building which is so greatly needed. Some of you can give only small amounts, it may be, to our Free Literature program, and to the Missionary and Minister's Subscription Fund, which is so necessary for supplying THE SWORD OF THE LORD to those who could not otherwise subscribe. But you can pray! Thank God, always, anywhere, one who has a burden for this work can pray.

Will you do it? This poor editor has more than I can ever get done. Pray for God to hold me true. Pray for God to let me be bold and not be moved by the threats of men or the fear of men. Pray that I may not want too much to please men, but only to please Christ. Pray that I may, above everything else, take time for prayer and for devotional feeding on the blessed Word of God. Oh, what a shame and sin if ever, with all my burdens, I should forget the source of strength and power! Pray for me! I am only human and I need your prayers.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., LITT.D. Editor and Publisher.
EVANGELIST BILL RICE, Associate Editor
GRACE RICE MACMULLEN, Circulation Manager

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Saved Through "Courtship and the Dangers of Petting"

We are happy to have a letter from a young lady in Virginia telling how she was won to Christ through the pamphlet formerly called *Petting and the Scarlet Sin* by Evangelist John R. Rice. The pamphlet now is called *Courtship and the Dangers of Petting*, so it will not be confused with the larger book called *The Scarlet Sin and Other Revival Sermons*.

Here is the young lady's letter:

"Dugspur, Virginia
March 28, 1952

"Dear Brother Rice:

"It was February, 1950, when I first became acquainted with your books. Rev. T. G. New of King, North Carolina, offered your book, *Petting and the Scarlet Sin*, over a radio program. I did not want the book but I sent for it.

"At this time I was deep in sin. I did not want to read anything that would convict me of my sins.

"But God struck me down sick, so while I was unable to work, I thought I would read.

"I read every magazine and newspaper that was in the house and at last I had only one book I had not read—that was yours.

"I had got it about two weeks before and read the title and a little on the first page; and I quit reading it. But at last I had nothing else to read but your book. So I picked up your book and said to myself, 'Even if I don't like this book, I am going to read it all the way through before I stop.' And that was what I did; and by the time I got through reading I knew that I was wrong and I was under conviction. I was saved about a month later.

"I would like to see your book, *Petting and the Scarlet Sin*, in the

hands of all young people.

"God bless you,

"Sister in Christ,"
E. G.

Dugspur, Virginia.

We thank God for the good work of radio pastor T. G. New of King, North Carolina, who uses our fifteen cents pamphlets to stimulate radio mail and to get out the gospel. Many radio preachers find among the twenty-five or twenty-six titles of this fifteen cent series just the pamphlets they want to give out to their hearers who write.

And Christians everywhere ought to have a stock of these fifteen cent pamphlets to settle problems, to win souls, to save young people from sin, to keep people from false cults, as well as for their own enjoyment and learning. The pamphlet, *Courtship and the Dangers of Petting*, has twenty-four large pages, is beautifully printed with pictured cover, has interesting and reverent Bible teaching about caresses, about restraint and self-control in love making and showing the dangers of petting. It ought to be spread widely and may be secured at fifteen cents per copy from the Sword of the Lord Publishers, Wheaton, Illinois. This pamphlet not only helps young people to do right, but convicts them of sin and leads to their conversion as it did in the case of this young woman from Virginia.

"Sawdust Aisle With Carpet"

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message that we feel you students need, we always endeavor to bring that man here to talk to you.

When I meet our students all over the world (and I am sure Bob, Jr., the president of the school, will tell you the same thing), young men and women say, "Dr. Bob, I heard you say or I heard somebody else say a certain thing when I was in school, and it has stayed with me, and it has had so much to do with shaping my life. I have not been able to get away from something that you or Dr. Bob, Jr., or one of the teachers or a visiting speaker said one day at chapel."

I had a letter today from a girl in Alaska. She said, "I am sending you \$25 a month for the student Loan Endowment Fund. I cannot get away from the chapel sayings and the chapel emphasis while I am teaching up here in Alaska." There is scarcely a letter that comes to my desk from a former student that he or she does not tell me, "You said something one day, Dr. Bob, that has stayed with me. You said it at chapel. I cannot forget it."

Sometime ago when Bob, Jr., was away, a certain man came to this school. He said that he was sent here by a magazine to write a story about the unparalleled growth of this institution. He represented a magazine that has a reputation of having rather high literary standards, but it is not so widely read as some of the other well-known magazines. The reporter seemed to be a gentleman, and I think he was. He took in everything around here and talked to me two or three times. I rather liked the man, but I did not think he had much spiritual apprehension. It is always hard to sell spiritual things to a man who has no spiritual understanding. You remember that spiritual things are spiritually discerned. It is not easy to sell music to a man who has no music in his heart, and it is not easy to sell art to a man who has no artistic temperament. Certainly it is not easy for a natural man to apprehend the supernatural. It is not easy, therefore, for men who are not spiritual to come on Bob Jones University campus and really understand the institution

and sense the things that make the institution what it is.

I was rather eager to read what the reporter was going to say to see if he could understand what we have here. A few days ago I received a copy of the magazine, and I read the story. It was well written, and it was very interesting. The man said some things that I would rather he had not said because I do not think he properly interpreted some things about the school of which I happen to be the founder. The article as a whole was rather good for the type of magazine and the type of writer, especially in this day of sensationalism.

But this is the text: The writer said that Dr. Bob Jones, when he founded Bob Jones University, put a carpet on the sawdust aisle. The man was wrong about my putting a carpet on the sawdust aisle. I did not do that. That was done by Bob, Jr., and the other executives who have been connected with this institution since I founded it. Don't misunderstand me. When I founded the school, I founded it with the idea of getting somebody to put a carpet on the sawdust aisle. I knew that I could not do it, but I knew I could furnish the aisle.

There is an idea abroad in the country that if you have old-time religion, you must have a greasy nose, dirty fingernails, baggy pants, and must not shine your shoes. There is a tendency in educational circles to "high hat" the "old-time religion" and the mourners' bench. So I made up my mind that I was going to build a school that would have the "old-time religion," the sawdust aisle, and the mourners' bench, but would have a carpet on the sawdust aisle and a decent dignity about the entire setup of the Christian position of the institution and neutralize the fool idea some people have that if you have the "old-time religion" and believe the Bible, you cannot have culture and have not got any sense.

The Sawdust Aisle Stands for Old-Time Soul-Winning and Bible Evangelism

Now, let's see if we understand what we mean by a sawdust aisle. I will have to take you back into

history just a little. Before World War I, there was in America the greatest mass revival movement that any country in the history of the world probably witnessed. There were revivals everywhere. Almost every town and practically all of the cities and even rural districts had evangelistic campaigns. The preachers and churches in those days were, as a whole, orthodox. A man was a Baptist or a Methodist or a Presbyterian or a member of some other denomination because he believed something. Now most of them are Methodists, Baptists, Presbyterians, or something else because they support something; and the something they support is usually a man-made program that has in it certain things to be supported that are contrary to the fundamental doctrines of evangelical Christianity.

Before World War I, while most of the preachers and churches were rather strong in their denominational position, they all accepted the eternal, essential fundamentals of the Christian faith—the Bible is the Word of God; Jesus Christ was the virgin-born Son of God; He died on the cross to save sinners; the third day He arose from the dead; men cannot save themselves; but if any man will trust Jesus Christ, he can be saved. So the churches and preachers believed enough to get men converted, and they believed that the essential thing was to get people saved. The denominational walls were not torn down, but these preachers and churches got together to do a job, and the job was winning the lost to Jesus Christ. I was president of the Association of Evangelists at Winona Lake in those days. We evangelists were preaching to a million people a day. Thousands and thousands of people joined the churches. Vice and immorality were cleaned up in many communities. It was the aggressive, united evangelistic effort before World War I that carried this nation dry.

Churches were not large enough to hold the crowds; so the meetings were held in tents, city halls, and great tabernacles that men constructed for the meetings. Before World War I, when I was a very young evangelist, practically all of my campaigns were conducted in tabernacles which were constructed just for the revival effort. There were no floors in the tabernacles, but sawdust was put on the floors and a great deal of sawdust down the aisles.

Billy Sunday—that dynamic, marvelous, driving, courageous, Spirit-filled evangelist—because he had been a great baseball player and because of his unique style, naturally had more headlines than anybody else. Billy Sunday did not go up rapidly. He climbed rather slowly. It was hard to get him in the big cities until he had been out a good many years. He stayed mostly in the towns and smaller cities for twenty years. Everywhere he went he made an impact on the community, and the people never forgot his ministry. There were other outstanding evangelists that made headlines in many sections of the country, but Billy Sunday made headlines everywhere. One day in one of his services Billy Sunday said, "Why don't you hit that sawdust trail?" The papers carried the expression in the headlines. People everywhere began to say that Billy Sunday or somebody else had so many "trail hitters." The sawdust aisle became a synonym for people being converted.

The expression "sawdust aisle" may sound a little crude, but big movements are sometimes wrapped up in rather crude expressions. The word "conversion" simply means turning around. It is just about as correct if you know what you are talking about to speak of converts as "trail hitters" as it is to speak of them as converts. When a man walked the sawdust aisle in an evangelistic campaign, it meant he was taking a stand for Jesus Christ.

Now, the reporter who wrote the magazine article recently about Bob Jones University discovered in this institution the same type of evangelistic emphasis that could be found in the great tab-

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SWORD FAMILY ROUNDTABLE

Some Greatly-Used
Christian Leaders'
Comments on
THE SWORD
OF THE LORD



AL SMITH is beloved wherever Christian music is loved. He has composed much beautiful music (including the favorite "For God So Loved The World"), collected more in his famous "Singspiration" song books. Mr. Smith's voice is familiar to thousands through recordings.

Singspiration

PRODUCERS OF SACRED RECORDINGS AND MUSIC PUBLICATIONS POST OFFICE BOX ONE WHEATON, ILLINOIS TELEPHONE 8-1200

Office of
ALFRED E. SMITH

Mrs. ALLAN MACMILLAN
THE SWORD OF THE LORD
214 WEST WESLEY STREET
WHEATON, ILLINOIS

DEAR Mrs. MACMILLAN:

THANKS SO MUCH FOR YOUR KINNESS IN SENDING THE "SWORD."

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Four Charts

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Billy Graham Houston Campaign



45,000 hear Billy Graham in Rice Stadium at final meeting, Houston, Texas, June 8, 1,175 public professions this service.

HALF MILLION HEAR BILLY GRAHAM IN HOUSTON FOR "GREATEST CAMPAIGN YET"; RECORDED DECISIONS NEAR 8,000; ENTIRE AREA FEELS IMPACT OF THE GOSPEL AS CRIME FIGURES TUMBLE; SHERIFF DECLARES "HARRIS COUNTY BETTER PLACE TO LIVE."

Evangelist Billy Graham left Houston on Monday morning, June 9, just 36 days after his May 4 opening meeting of an announced four-week evangelistic crusade in the "murder capital" of the world. During that month the young evangelist saw (1) the crusade extended one week by unanimous vote of more than 20,000 persons at one meeting; (2) a total attendance of one-half million persons, Graham's largest for five weeks; (3) 7,754 recorded decisions for Christ on file in the follow-up office for the Crusade; (4) 60,000 persons in attendance at one meeting for the largest single audience any evangelist ever faced in American history; (5) the entire fabulous Gulf Coast area shaken by the power of the Gospel in what Graham described as "our greatest campaign."

The Houston Crusade began in the 15,000 seat Sam Houston Coliseum . . . and with it began a record May heat wave. Soaring temperatures . . . poor ventilation and limited parking facilities held attendances during the first week to an average of less than 7,000 nightly. Then the Executive Committee and Graham team members called for increased prayer support . . . opened morning prayer meetings at the Coliseum and evening prayer meetings preceding the service. Additional radio and television time was given to the Crusade and the predominant message was the need for prayer. Telegrams were dispatched to Christian leaders across the nation and hundreds of special prayer meetings were organized. God heard the prayers, and answered. By the end of the second week the Coliseum was filled nightly . . . the average attendance nearing 12,000. With the increase in attendance came an evident deepening in the spirit of conviction sweeping the area. Ranking third in American cities in total murders and first in per-capita murders, Houston earned the appellation "the murder capital" of the world. A twentieth century "boom town" with fabulous chemical and industrial corporations augmenting its shipping and oil industries, Houston has a hard surfaced veneer of commercialism . . . indifference . . . and materialism. Surveys indicate more than 500 millionaires in the city. The Port of Houston, although forty miles from the coast, ranks second in America in shipping tonnage. Crime statistics are out of proportion to the population; the city occupied a prominent place in "USA Confidential."

By the third week of the Crusade, the shell of indifference was being cracked. Prominent personalities, industrialists, city officials . . . all were increasingly aware that a change was taking place. The attendance continued to mount at the Coliseum . . . oftentimes hundreds were turned away.

Then through the medium of an open letter to the People of Houston, the Executive Committee announced the decision to move the Crusade out of doors. Famed Rice Stadium was selected as the site

. . . 70,000 seats and vast parking areas capable of accommodating more than 10,000 automobiles were now available.

Revival Under the Sky

On May 25—Sunday afternoon in a blazing sun—the first meeting of "Revival Under the Sky" was opened. 25,000 persons huddled under umbrellas and other sun shades . . . traffic was tied up in all directions . . . but the throng voted unanimously to stay outdoors and not return to the Coliseum except for bad weather. After the Monday rest day, bad weather set in . . . rain forced the meeting back indoors for two nights before resuming in the Stadium. The attendance in the Stadium never dropped below 15,000 for the balance of the week, and plans were made for a great closing meeting on Sunday, June 1. But on Saturday night, the 20,000 persons at the meeting voted again . . . this time a unanimous vote that the Crusade should continue for an extra week.

Largest Evangelistic Service Ever

For the meeting on June 1, Houston pastors agreed to dismiss their evening services to share in a night-time meeting at the Stadium. When Billy Graham began his message that night he faced 60,000 persons . . . his largest audience . . . and the largest crowd ever to hear an evangelist. Later national news services reported the audience as the greatest Protestant assemblage in American history. When the invitation for salvation was extended, 1,500 persons left their seats and streamed across the field . . . 1,300 signed decision cards were recorded that night.

For the closing week, the crowds at Rice Stadium continued . . . the nightly response to the invitation often numbered 300 persons, raising the total to more than 6,500 up to the final meeting. Sunday, June 8, climaxed a weekend of intermittent showers and blazing sunshine. When the meeting began at 4 o'clock under a hot sun in Rice Stadium, rain was falling in the outskirts of Houston. The unique weather com-

bination held the attendance for the final meeting to 45,000. The response to the invitation showed God's blessing in honoring the faithful preaching of the Gospel as 1,175 decisions for Christ were recorded at the close of the invitation.

Statistics Not the Whole Story

Statistics alone could never tell the entire story of the Houston Crusade. It is true that every superlative was used to describe the meeting, but superlatives would never be adequate to describe the effect of the Crusade on the Houston-Gulf Coast Area.

Crime statistics showed a noticeable decline as the meeting progressed; with them Bible sales showed a 300% increase. Sheriff C. V. Kern told the thousands in attendance at one meeting that "Houston and Harris County are better places to live in." Typical of official Houston's approval was a luncheon given by Mayor Oscar Holcombe in the Crystal Ballroom of the Rice Hotel. 850 of the civic and industrial leaders of Houston attended . . . they stood for a great ovation when Billy Graham finished his address. A similar response was evidenced at the University of Houston . . . Rice Institute of Technology . . . Baylor School of Medicine . . . civic clubs . . . and wherever the evangelist appeared.

A unique innovation in mass evangelism was undertaken with the utilization of a large drive-in theatre on Wednesday mornings during the Crusade. Only those cars with shut-ins or cripples were admitted. Mr. Graham spoke from the roof of the projection house; the message was carried to the cars through small individual speakers. The response to the invitation was never less than 125 recorded decisions for Christ; those accepting Christ for the first time were never less than 29 . . . and all over 50 years of age! One elderly lady accepted Christ in the morning meeting, and died before evening. For many it meant a last opportunity to attend an evangelistic service.

As the Crusade neared its close, the newspapers began to carry many evidences of the effects throughout the city. A taxi-cab, stolen for several days, was returned . . . a man who had owed a large sum of money since before Pearl Harbor was converted and returned it the same night . . . a liquor store was found closed at 10:00 in the morning; customers found the owner at home and were greeted with "I'm out of business; I was converted last night"; . . . a prominent television star and modeling agency owner accepted Christ and became the talk of the newspaper columnists because of her witnessing for Christ . . . when an airline put on a special section to carry Roy Rogers and others back to Dallas to board a Los Angeles plane, a pilot

who had been saved gave up his day of rest to fly the group back . . . a drug addict, suffering for three years, attended regularly, found himself free of addiction. Hundreds of miracles in changed lives were reported . . . and became topics of conversation for the entire area.

Newspaper Coverage Extensive

Spearheaded by the Houston PRESS and its 17 chapter life story of Billy Graham, the other Houston newspapers, the POST and the CHRONICLE, made the Crusade a prime news source for the entire five weeks. In addition to news coverage, editorials and columnists applauded Mr. Graham's messages, and the publishers personally expressed keen appreciation for the effects of the Crusade on Houston life.

Church Support Outstanding

The Executive Committee for the Houston Crusade was headed by Bishop A. Frank Smith of the Methodist Church, and Dr. Charles L. King of the First Presbyterian Church, as Honorary Chairmen. With them, a capable group of pastors and laymen, directed by Rev. Brooks Ramsey united in a remarkable spirit of cooperation and desire to see a mighty impact for Christ in Houston. Nearly all regularly scheduled church events were postponed for the entire month as the churches lent every effort to make the Crusade a success. Pastors' breakfasts, held each week, saw an average attendance of more than 150 pastors in attendance.

Final Summary

Comparing Houston to other Crusades, the Billy Graham team members were unanimous in their feeling that this was the most significant effort yet. In their words, "In Greensboro we saw a touch of genuine revival; in Washington it seemed to go deeper and be more far reaching, but in Houston it has been greater than any we have known before. We have experienced a touch of genuine revival. This Crusade is not over."

The team's opinion was matched by pastors and civic leaders alike. Now in the follow-up stage, a large working committee of pastors is continuing the work, correlating the efforts of the 1,031 counsellors who trained weekly in the follow-up classes to carry on the work of evangelism with the new Christians.

Jackson Next

Only one week separated the Houston Crusade from Jackson, Mississippi, where on June 15 the Greater Jackson Evangelistic Crusade began in Tiger Stadium. Following the Jackson meeting, the team will be in summer Bible conferences throughout the East and Mid-west.

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REVIVAL NEWS—like the article on this page, with pictures of the Billy Graham campaign in Houston.

MISSIONARY NEWS from Rev. Fred Jarvis, about Korea's great need, on page 2.

CHILDREN'S FEATURE—48 Bernard Street is continued on page 6 of this issue.

CHRISTIAN EDUCATION NEWS. Dr. Bob Jones, founder of Bob Jones University, Greenville, South Carolina, gives his philosophy for Christian schools in this week's article, "Sawdust Aisle with Carpet."

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"Sawdust Aisle With Carpet"

(Continued from page 3)

ernacle campaigns of America before World War I, but the reporter recognized something else. There was a carpet of culture down that aisle. Now, if the reporter meant what I think he meant, he interpreted Bob Jones University more correctly when he wrote that statement than any similar reporter ever interpreted the institution. It is not a sin to have a carpet down the sawdust aisle. It is a sin not to have a sawdust aisle.

Modernism Forsakes the Bible and Mass Evangelism

After World War I, the modernistic conspirators in our churches began to get their hands into the situation. They talked very pious, but most of them were against the sawdust aisle in the churches and in all Christian programs. They said that we had outgrown a sawdust aisle and that the day of great mass evangelistic movements had come to an end. They said they were going to build a new world, but they did not stop to think that they had to build a new world out of the old material called human nature, and this human nature is not naturally good material.

You know we read in the Bible that the flesh produces corruption. Bad men cannot build a world that is not corrupt. We have said so many times: Men lie because they are liars. They steal because they are thieves, and they kill because they are murderers. So until you get men right, you cannot build a good world. All education does is to press a man's pants, shine his shoes, comb his hair, dress him up, and increase his efficiency; but education leaves a man with the same little, dirty, sinful heart. Men who are educated naturally have just as black hearts as men who are uneducated; and in this day and time when education is almost universal, men are demonstrating that educated men morally are no more refined than uneducated men. Educated men are capable of the worst vices and just as immoral practices as men who cannot write their names. I remember after World War I, great denominations in this coun-

try set up programs to build a new world. The Baptists, Methodists, Presbyterians, and all the rest of them talked about a new world with no more war in it.

I was invited by Bishop James Cannon, Jr., of the Methodist Church to come to Columbus, Ohio, and give evangelistic addresses at the great Methodist centenary get-together. Bishop James Cannon was an honest, upright, sincere, courageous, Christian gentleman. He was orthodox on every fundamental essential. He was kicked around, lied about, and slandered; but personally, I have never met a man with more native greatness or sincerity of purpose than Bishop James Cannon. When I got to Columbus for the big Methodist centenary show, they had a big tent stretched, seating thousands of people. Bishop Cannon said to me, "I told these leaders up here that Methodism was born in a revival and that we could not have a Methodist show without some sort of revival effort; so they made me chairman of the committee on evangelism. Now we are going to call mourners right in the center of this place. I sent for you. Now go to it just like you would at a country meeting."

We had great crowds. Often there were as many as two thousand preachers in and around the tent. We had sinners converted. Bishop Cannon and a few other Methodist leaders would kneel at the mourners' bench and pray over sinners, but a big percentage of those Methodist leaders were united to build a new world and get rid of war. So after World War I, there were very few great evangelistic campaigns in America. That explains a good many things in America. We have stressed education and have talked about internationalism and have united to alleviate human suffering, but our jails are full, and our homes are being broken up, and there is more moral chaos than there has been in a long time.

Bob Jones University Born With a Sawdust Aisle

When we started Bob Jones University, evangelism was at the

lowest ebb it had been for fifty years. We set up a sawdust aisle the first night. We called mourners, and the first convert was a young man who is now a Presbyterian minister. We built this school with a sawdust aisle. We kept a carpet on the sawdust aisle; but the sawdust aisle, with the old practical Christian emphasis, made this school what it is. The growth of Bob Jones University has been unparalleled in the history of this nation. We now have approximately 3,000 students, and about 1,200 of them are young men preparing for the ministry, and almost five hundred of them are missionary volunteers. In the last few years, we have sent 157 missionaries to the foreign field. This is no more a preachers' school than it is a teachers' school, language school, or some other kind of school. But a sawdust aisle will give you all the preachers you need to do the job. You will get plenty of missionaries if you keep the sawdust aisle hot. The sawdust aisle must be the foundation on which every Christian program is built, or there will be no such thing as a Christian program. A school is not a Christian school without a sawdust aisle. When you quit calling mourners in schools and colleges and universities, you soon have a school or college or university that is not Christian. When a church closes its sawdust aisle, it begins to backslide, and it soon goes into a state of apostasy.

There is no solution for the problem of a human life or the problem of a home or a church or a state without a sawdust aisle. Suppose just after World War I that there had been a real sawdust aisle in Germany. Suppose somebody had gone to a home where there was a little paper hanger and said to him, "How about going with me tonight down to hear So-and-So preach? I will sit with you." And suppose that somebody, when the invitation was given, had taken that little paper hanger by the nape of the neck and the seat of the pants and held him over Hell until he could smell the fire and brimstone. Suppose the preacher had called mourners, and the man sitting by the little paper hanger said, "Come on, I will walk the sawdust aisle with you," and suppose Hitler had gone down the aisle and got really converted. World War II might never have come, and a sawdust aisle would have been the way it was avoided. The dust of our American dead might not be sleeping in France, and much of the moral chaos we have might have been avoided.

Suppose some good old sawdust aisle expert had gone into Italy and got Mussolini saved. Imagine all the sorrow and trouble and tears and blood the world might have been saved.

Suppose somebody had gone up into Russia and got hold of Uncle Joe Stalin and a few other communists and had got them converted when they were in prison or somewhere else. We might have escaped the horrors of communism that hangs over the world.

Now, when I say a sawdust aisle, I do not necessarily mean only mass evangelism. I am talking about the principle of the sawdust aisle. I am talking about getting people born again. I am talking about Christians making it their business to win the lost to the Lord Jesus Christ. I am talking about Bob Jones University being a base of worldwide evangelistic testimony. Every Christian school with a real sawdust aisle in it can become a base of worldwide evangelism. We are now in our twenty-fifth year here at Bob Jones University, and streams of evangelistic influence have gone out from this place to almost the ends of the earth. There are thirty-two countries where our missionaries are winning souls to Jesus Christ. In Japan our Bob Jones University boys and girls are bringing thousands to Jesus Christ. The first year one of our boys went there, he led more people to Jesus Christ than any man ever has led to Christ in Japan in one year as far as we know.

As Bob Jones University has grown, there has been some jealousy in the hearts of some people. They think we have a lot of



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money. They see this modern plant, and they are finding out that students travel a total of five million miles a year to come to this place and go home. They are talking about it. They are saying that Bob Jones University has more preacher boys than most of these well-known schools have students, and they wonder why. Well, I can tell them. We started with a sawdust aisle twenty-five years ago, and we have kept that sawdust aisle open ever since. If we get too high brow in Bob Jones University to call mourners and have an old-time revival meeting, then this school will cease to function as a Christian institution. Brick and mortar do not make Bob Jones University. The carpet on the sawdust aisle does not make the school, though it is essential to the cultural emphasis of the institution. It is the sawdust aisle that makes it.

Yes, we have a good speech department. We have a good music department. We have in the fields of our emphasis as high academic standards as any school in the country. We do not do everything that some schools do, and some schools do not do everything that we do, but we make it our business to have high academic standards. High academic standards are part of the carpet on the sawdust aisle, but the sawdust aisle is the important thing. No school can compete with Bob Jones University by putting up buildings and getting an endowment. Brick and mortar cannot compete with us. Old-time, country, mourners' bench, evangelistic religion is the thing. We want you students to sing the best you can. We want you to have the finest scholarship it is possible for you to have, but we want you to go out from this school and wherever you contact lost men and lost women set up a sawdust aisle. Keep the sawdust aisle open in your home, in your business, in your social life. Keep it open everywhere. Keep a carpet on it, but keep the aisle open.

Do Not Let Them Close the Sawdust Aisle!

The Apostle Paul always kept a carpet on the sawdust aisle. He was an educated man. He was a scholar. He said, "I am all things to all men that by all means I might win some." All that Paul used his education for was to make a contact. His education that enabled him to make a contact was a carpet on the sawdust aisle. After Paul made the contact, he began to call mourners. He knew that education could not save men. He knew it took regenerating grace to save them. He knew that men had to be born again or go to Hell. He knew that it pleased God by the foolishness of preaching to save people and that the Gospel is the power of God unto salvation to anyone that believeth.

When the sawdust aisles in this country were closed, the churches began to die spiritually. They kept strutting. They kept crying church loyalty. They kept struggling to fix the world. But they sure made a mess of it. A large percentage of the schools in the early days were founded with a sawdust aisle in them, but they soon closed them, and some of the schools that were founded by men who believed in calling mourners and getting people to repent have become hotbeds of modernism and worldliness.

Somebody said to me, "Do you ever have a revival in Bob Jones University?" Why, the sawdust

aisle in this school stays open. It was open twenty-five years ago. We had eighty-five students. We had no money to speak of. We had about two or three little buildings. We did not know much about what we were doing, except we knew if we were going to have an educational institution that was supposed to be Christian, we ought to have a sawdust aisle; so we opened one. We kept it open.

You have to watch the sawdust aisle or some crook will close it. Some Ph.D. will block it if he cannot close it. We have never had it blocked in this school. We would consider a teacher a traitor who tried to block it. We have no desire to graduate students who are not familiar with the sawdust aisle and the technique of the sawdust aisle. We want you to know how to put the carpet on it and how to keep the carpet clean and make it the nicest carpet in the world; but don't you be a dirty, sinful crook and close that aisle.

We have demonstrated in Bob Jones University for twenty-five years that Methodists, Baptists, Presbyterians, Lutherans, Episcopalians, Church of God, Assemblies of God, and all the rest of them who believe the essential fundamentals of the faith can get together on a sawdust aisle. You are never going to get the Christian people of America together on any other aisle except the sawdust aisle.

I cannot think of any harder task than setting up a sawdust aisle in a school which was started as a Christian institution and later became apostate. It is not easy to keep the sawdust aisle open, but it is much easier to keep it open than it is to open it after you close it. All of you young people here in Bob Jones University—young people who represent 120 different denominations—make up your minds to go out from this place with all the culture, all the training, and all the academic equipment it is possible for you to get and set up a sawdust aisle with a nice carpet on it. That is your business. Winning souls to Jesus Christ is the business of every Christian.

You ministerial students, listen to me. I have told you over and over again that we are not interested in training young preachers who can go out and just hold up some ecclesiastical walls and who can conduct funerals and hold just dead, formal services. We want preachers to graduate from Bob Jones University who know the smell of the sawdust aisle and know the meaning of that aisle and know how to bring souls down that aisle and get them into the arms of the Lord Jesus Christ. We are not interested in these cold, dead, technical, "dearly beloved" type of fellows who think they are cultured and all the matter with them is that they are dead.

Culture Must Not Overshadow Soulwinning

Jonathan Edwards had culture. Wesley and Whitefield had culture. The Apostle Paul had culture. Some of the most cultured, refined people I have ever known in my life were soul winners. These other people think they are so smart and think when you are winning souls to Jesus Christ, you are crude, are not cultured. They are dead. We will not take back in Bob Jones University any preacher boy in the fall who does not speak to an average of one

(Continued on page 7)

Dr. Bob Jones Says:

The older I get and the more I read the Bible and the more I observe the work of the Lord in many places in the world, the more I realize that all any man or institution really needs is the Lord. God never called an individual to do a job and ever turned His back on that individual until the job was done if the individual remained true to God. The same thing is true with an institution. If Bob Jones University does not fulfill the purpose for which God called it into existence, it will be because the institution is not true to God. No power can destroy any institution that is doing the work God called it into existence to do until the job is done if the institution will not waver in its loyalty to God and to His purpose. I have seen in the twenty-five years' history of Bob Jones University the manifestation of the blessing and approval of God upon the school. Just after the school started, the depression came. Everything looked hopeless. God brought us through that depression. We learned in the depression how to be economical and careful in carrying on the work of the school. Recently we closed our twenty-fifth year, and it was the greatest year in the history of the institution. We have never had such a Commencement. We have never seen such manifestation of God's power, we have never had such a sense of the nearness and presence of God.

We have nobody in the field raising money and never have had an extension organization to raise money. We have an extension organization to get out the Gospel and to win people to Jesus Christ, but we have no man or men out in the field to call on people and get money for the school. We have told you Christian friends from time to time what we are doing; and in our communications which have appeared in THE SWORD

OF THE LORD and THE FELLOWSHIP NEWS (which are about the only two papers in which we have ever carried requests for financial help), we have let you know what we are doing in raising the Student Loan Endowment Fund. We have been open and frank with you about everything. Many of you have contributed to this fund. We are going to keep on telling you about the work we are doing and the needs of the school, and we are going to ask God to speak to your hearts.

We would like to have you do the best you can during the summer months. If the Lord tarries, we are going to keep on until we reach the million-dollar goal for the Student Loan Endowment Fund; and we are going to keep on dividing the money as it comes in, unless it is definitely earmarked to all go into the Student Loan Endowment Fund, between the missionary fund and the Student Loan Endowment Fund. We are eager to get the Gospel to the ends of the earth and do this as quickly as possible. It is our opinion if the Lord tarries and if Bob Jones University remains true to God that the work of this school has just begun. God helping us, my son and I and all our associates are going to see that the school remains true to God.

Now, my friends, we are calling on you to pray for us. Pray earnestly that God will keep on keeping on pouring out His Spirit upon the school and He will keep on giving the executives of the school wisdom to know what to do when emergencies come, and please remember to invest some of God's money in the Student Loan Endowment and Missionary Fund. Thank you and God bless you.

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Chapter IX

Miss Frump

There had been a good deal of comment in the city papers about a "revival during the holidays" at the Old Stone Church, as if a work of grace at such a time were a marvel. But Pastor Waller thought it just the time a revival should be expected—at the anniversary of our Saviour's birth.

All except one of the members of Miss Daniels' class had publicly acknowledged Christ. This one was Miss Frump, and she was the one girl of the class who visited Jean most constantly. She carried a tender heart beneath her cheap finery, and something in the invalid's condition moved her to great devotion. Having few acquaintances and no real friends, she responded quickly to the genuineness of her welcome to the humble home. She had received no religious training, was ignorant of the Bible, and was attending Sunday-school for the first time in her fourteen years of life. Her mother took minor parts in a local theatre and was away from home almost every night.

Jean learned these facts by degrees as she won Sybil's heart; for Miss Frump was Sybil Henderson, and it was by Jean's invitation that the young girl spent so many evenings at Forty-eight Bernard Street studying the Sunday-school lessons with her friend. She became attached to Mrs. Myers and listened with interest to what was said when a chance came for encouragement or advice. Presently she began to realize her ignorance of holy things, and to hunger after them and to stretch out empty hands toward the Saviour.

Sybil was not afraid to ask questions in this atmosphere, for her ignorance did not bother her here as it did at Sunday-school. She was neither questioned or hurried, but simply led and fed. Mrs. Myers had learned much from her husband concerning dealing with souls.

"If it isn't Frumpie!" cried Jean one afternoon as a tap on the door was followed by a smiling face. "I knew your knock."

Sybil Henderson laughed. She answered as to her proper name, and considered "Frumpie," on Jean's lips, a term of endearment. "What is my wheel-chair girl doing?" she questioned, hastening to place a kiss on her friend's cheek.

"Making holders. I try to keep Mrs. Rice and Mrs. Thorn in them. Take off your hat and coat, Sybil."

"I will. But first I must learn what holders are."

"Holders! Ignorant child!" laughed Jean, taking one from the pile beside her. "When a tea-kettle handle is hot or you wish to remove a plate from the oven this will protect your hands."

"How nice! Mother ought to have one. It frightens me when she takes her apron to lift something from the gas-range when it's lighted."

"She mustn't do that!" cried Jean. "Take a pair of these to her, Sybil, and make her promise not to use her apron again."

"I'll do my best," answered the girl, "but she has promised that often and then does it. She forgets—she's always in a hurry. If I take two of these I'll have to make two more to fill their places. I mustn't rob Mrs. Rice or Mrs. Thorn."

"I'll see that they have enough," smiled Jean. "But if you bring your thimble along the next time you come you can make some more for your mother."

"My thimble!" echoed Sybil merrily. "I never use a thimble. I tried to once, but it wouldn't stay on."

"How can you sew without a thimble?"

"Oh, I push the needle through with my fingers. I don't sew very often—only when a button drops off or there's a rip in my glove."

"You can't join my sewing-class unless you wear a thimble," said Jean decidedly and with an air of mystery.

"Your sewing-class! Are you going to have a sewing-class?"

"I am unless I am very much mistaken," replied the invalid demurely. "Esther Rice and Jane Thorn are coming here twice a week to spend an hour in learning to sew. They have promised to bring thimbles."

"I will, too. I'll buy one this very afternoon on my way home," exclaimed Sybil. "How old are Esther and Jane, Jean?"

"One is eight years old, the other nine."

"Goody! I won't be ashamed to sew before them. Jean, I have a little money—just a trifle—I've been saving since Christmas. Why can't I buy enough cloth to make an apron apiece for the little girls? Will—?" Sybil flushed—"will it offend their mothers?"

"It will be beautiful!" declared Jean, "and just the thing to encourage the children. They'll have to begin on patch-work or holders, and the thought of new aprons to be made by themselves by and by will help them over the drudgery and pay for the loss of an hour's play. Mother will cut them out for us."

"What a lot of good things have come to me since I found you!" cried Sybil, catching Squirrel by his fore-paws and pirouetting about the room. "I'm so happy I sing all the time and Mama doesn't know what to make of it, though she knows you're at the bottom of it. Jean, may I bring Mama here some evening when she is not at work? I want her to learn some of these good things."

The girl halted before her friend's chair, solicitude written upon her face. "She is a dear Mama and has had a hard life. Frank drank; then he left her. Now she works and works, and is out late nights, and worries over me. She wants me to have a better chance than she ever had. May I bring her to see you?"

"I'd love to have her come, and so would Mother," answered Jean with genuine interest. "Tell her we love you so much we want to know her."

Sybil stooped and patted the thin cheek without a word. She had pretty, expressive ways that endeared her to the sick girl.

"Lend me a thimble if you have an extra one," she said presently, seating herself. "It looks easy; perhaps I can make a holder if I try."

"Of course you can," assented Jean. "There's a thimble in mother's work-basket and here's a holder ready to put together. Is it very cold out, Sybil? When the sun shines so brightly I find it hard to believe it's winter."

"And all this snow on the ground," laughed the visitor. "When I turned in at Smith's Field the wind tried to blow me away and a lot of boys in the high-school yard were snow-balling. Grace Manton's brother hit that big football captain on the neck as he was stooping to get

a handful of snow, and, my! how the rascal leaped for Ned. The pair went down together, for Ned put out one foot as he fell, and tripped the giant up. I stood and watched them, like a silly, and didn't know I did until some of the fellows who rushed to rub snow on the faces of the fallen heroes shouted, 'Aren't you ashamed of yourselves, and a young lady watching you?' Then I ran away. What fun boys have!"

"Girls, too, even little Fee-fe," assented Jean. "You should see her playing with Squirrel. They roll over and over this floor as if they were both puppies. Squirrel never growls at her, even when she pulls his tail—he knows she is a baby. I laugh to myself when she commands, 'Sit up an' beg, Squirrel,' or 'Lie down an' be dead, Squirrel,' for he does precisely what she orders done."

"They're little," commented Sybil, catching at her thimble that was slipping off, "and that means a lot. It may be that is why you are so especially dear," casting an adoring glance at her companion. "You are small, Jean."

"Lay it to the credit of my hump," responded Jean merrily. "If material hadn't been doubled up on my back I might be too long limbed for you to love! I'm forever finding something new to be thankful for." Then both girls laughed.

Sybil joined the sewing class according to promise, and Jean's room became more and more a center of attraction to her. One morning, early, she appeared unexpectedly and found the invalid Bible in hand.

"No school! Teacher is sick!" she announced on entering. Then, "You are reading; please read to me; the Bible says lots more when you read it."

"That's because I have read it for so many years," declared the sick girl. "The oftener we read the Bible the more it says."

"I read a chapter every day, as I promised I would," replied the visitor, "and I am through Luke and feel rather lonesome because I am. Jesus seems so real in that book—as if I had met Him and had seen the things He did. He's like a friend. I went over the twenty-fourth chapter twice last night. I hated to think I had finished Luke."

"You haven't," said Jean, "and you never will. You can read Luke as often as you like and whenever you want to."

"Yes," sighed Sybil, "but it will not be my first reading of the story. That makes a difference. There's a verse in the last chapter that I read over and over—the one where Luke says Jesus opened the understanding of the disciples that they might understand the Scriptures."

"The forty-fifth verse," assented Jean.

"Do you think He does that for people now? Would He be willing to open my understanding, Jean?"

"Oh, yes. He knows we cannot get out of the Book what is in it unless He does. I finished Luke yesterday, too. I am just beginning John."

"Is he as good as Luke?"

"Every bit; but in a different way. John was the disciple whom Jesus loved."

"Yes; I know. You told me that once before. I've sort of envied him."

The joy on Jean's face as she glanced up at her friend was good to see. "Jesus loves you as dearly, as you may learn if you also come and lean upon Him," she said. "John tells us about Jesus before He came to earth—when as the great God and one with His Father He made the world and all that's in it. John is wonderful, Sybil. This first chapter is packed full of good things."

"Read it to me, please," Sybil seated herself on a stool at her companion's feet and drew Squirrel to her lap.

Jean's voice was soft and sympathetic. She was used to reading the Scriptures into hearts. The listener now drew an occasional deep breath of satisfaction. "He stopped to speak with them," she broke in as they came to the place where the disciples followed Jesus.

"Yes, He knew what was in their hearts. He wished them to get acquainted with Him."

By and by Sybil spoke again and

Try Your Hand at This Quiz!

Put a check in front of the statement you think is correct:

- ☐ The church was founded at Pentecost.
- ☐ The church includes all the saints of God from the beginning of the world.
- ☐ John the Baptist preached the gospel of the Kingdom for Jews only; Paul preached a new gospel of grace for all.
- ☐ Throughout the Scriptures there is but one gospel—salvation by faith in Christ.
- ☐ A Christian ought to be able to erase completely every trace of sin in his life, so that he never does wrong.
- ☐ A Christian can have daily victory over sin, but will not be released from his carnal nature until Jesus comes.
- ☐ God gave men just the thoughts of the Bible, not the words, so necessarily there are a few slight errors as they wrote them down.
- ☐ God gave the very words of Scripture, and they are infallibly correct.
- ☐ The Holy Spirit will not go with you if you go into a place of sin.
- ☐ The Holy Spirit does not ever leave the Christian, though He may be grieved.
- ☐ A Christian can go so deep into sin that he loses his salvation.
- ☐ A born-again child of God can never lose his salvation.

ANSWERS ON PAGE 9, COLUMN 1.

with bated breath. "How happy Andrew must have been to have a brother to bring to Jesus. I'm just one lone little girl."

"You have a mother," was the reply, "and that's all I have of my very own."

"Don't say it," pleaded Sybil, touching the thin hand on the arm of the chair. "I want to be your very own, and there are lots of others that do."

Jean smiled. "All who belong to Jesus belong to me," she said, "and I couldn't love them any better if they were my own mother's children."

Sybil's lips pressed the hand where her fingers had lain, and Jean patted the brown head ere she read on: "The day following Jesus would go forth into Galilee, and findeth Philip, and—"

"Stop," cried Sybil. "Are you sure you read that right, Jean? Read it again."

Jean reread the forty-third verse, and again Sybil stopped her midway. "Does it really say Jesus findeth Philip?" she questioned.

"Yes, that's just what it says. Read it for yourself, dear."

But Sybil couldn't read—her eyes were too full of tears. "He's the very same Jesus now," she whispered brokenly. "Jean, I think He's finding me."

"Yes," answered Jean again, her heart aflame with joy.

(Continued on page 11)

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Unbelievable, but True!

(Continued from page 1)

Church, had gone to the church to prepare for choir practice. While there he lit the furnace to take the chill off the church.

Those who were to take part in the choir practice usually arrived around 7:15 p. m. But none of the choir arrived on time for practice that night. The preacher was delayed because his daughter's dress was soiled. One of the girls was late because she had trouble with a geometry problem. It seemed that every one in the choir had something to happen. One girl's car would not start. Another had the same excuse. A young married woman decided to visit her mother before choir practice. One of the men was late because he decided to write a letter. Another man was unable to come because he had to baby sit with his two little boys. One girl felt too lazy to come; another fell asleep and awoke too late. A high school girl decided to listen to the 7:15 to 7:30 p. m. radio program. At 7:25 p. m. the West Side Baptist Church blew up. But because of such things as a soiled dress, a stalled car, an unfinished letter, a nap—all of the members of the choir were late. No one was killed! It is unbelievable, but true.

This sermon centers on another of those unbelievable, but true stories. That a man could live a life such as did one of the thieves on the cross, and yet be saved and go to Heaven seems unbelievable. One reason I love to preach on the passage about the thief on the cross is that in it vital theology finds one of its finest demonstrations. I love to preach on this story because there is a love revealed that only the compassionate Christ could bestow. I love to preach on this story because here we have the plain plan of salvation made as clear as it can be made.

Was the thief actually saved? Did he escape the flames of torment at the last minute? Did his soul enter into paradise with Jesus when he died? Will those of us who serve Jesus see this man when we get to Heaven?

The answers to these questions are all "YES." It is unbelievable, but true!

Three glorious things were in the experience of this thief. They serve as the outline for this message:

- I. He Repented.
- II. He Believed.
- III. He Received.

I. He Repented

Are we agreed now that this thief was actually saved? In the Christian world there is unanimous consent that this is so. Go to any preacher of any faith and he will tell you that this man was saved. If he was saved, and he was, then how was he saved? It is here that we have conflict with those whose ideas of salvation are other than by means of "grace."

He was saved, but certainly not by works. There was no reward of merit in this case. I am sure you will agree that a thief is not a saint and that being a thief is not being good. This man's works could only bring him to doom. The Bible labels the man a malefactor. The word malefactor signifies evil-doer. No, this man was not saved by works. For that matter neither is any man saved by works. Ephesians 2:8, 9 is clear-cut: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

He was saved but not because he was baptized. I believe he would have gladly consented to be baptized, but the point here is that he couldn't be, and he wasn't and yet he was saved. Those who hold the water necessary to salvation say he wasn't saved. Christ's teachings are consistent. The salvation of the thief is not an exception to any rule, but was based upon principles that have no exceptions.

He was saved, but not because he was a member of any church. What significance could be placed on any membership he would have had that still left him a thief? I believe that after the man was saved by "grace" he would gladly have united with a church had he the opportunity.

Why was the man saved? Partly because he repented. His salvation was wrought within his own soul, and not by ecclesiastical externals. Evidence of the repentance is seen in that he confessed his sins. He also acknowledged the righteousness and the justice of the punishment he was enduring. He gave expression to the fear of God. He was a changed man when he spoke to the railing thief on the other outside cross and said: "DOST THOU NOT FEAR GOD?" Repentance, genuine and complete, enabled this man to do some preaching to his companion with whom he sinned.

What is repentance?

I like this definition set forth in *Cruden's Concordance*: "Sins perceived, sins abhorred, and sins abandoned." Did the thief's experience measure up to such definition? Yes! He saw his sins! He hated them! He put them away!

The dying thief rejoiced to see That fountain in his day; And there, may I, though vile as he, Wash all my sins away.

Dwight Moody said repentance was taking the turn to the right, and then going straight ahead. Someone else said repentance is saying "Yes" to God and "No" to the Devil. Another says repentance is a change of purpose in one's heart toward God, Christ, the Holy Spirit, himself and his fellowman. Whatever the definition, the thief repented.

But also—

II. He Believed

He believed, he had faith in the Lord Jesus Christ. Repentance and faith always go together when effectual in procuring salvation. An individual may do good works, be baptized, join a church, and even bring the tithe each week to God's storehouse, and be lost. But any person repenting of his sins and having faith in Christ is saved. When they become saved then the good works proceed from the cross.

The thief said this to Jesus: "Lord, remember me when thou comest into thy kingdom." Wasn't that a marvelous expression of faith? Was there anyone at the cross who exhibited a greater faith? The words the thief used implied four tremendous things. He had faith in the person of Christ, in the power of Christ, in the mercy of Christ, and in the kingdom of Christ.

Isn't it a fact that the thief had far less grounds for faith than many who exercised their faith? Think about Christ's disciples! They had faith in Jesus, but they were with Him, they heard Him pray, they beheld His miracles, they heard Him tell with His own lips what His purpose on earth was. The thief had that same day only met Jesus.

How about you and me? We have faith in Jesus. But we have much greater ground for faith than this thief had. We have the testimony of the Bible, the testimony of Christ's resurrection, the testimony of Christian history, the testimony

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of the church throughout the centuries.

The thief did not have these advantages. He had no prophet, no miracle, no resurrection from the dead, and yet there he was putting his trust in the person, the power, the mercy and in the kingdom of Christ. It took this man a long time to get faith. He was hanging over the edge of the precipice when he got faith. But when he did get it, he really got it.

When we get to Heaven ourselves the eleventh chapter of Hebrews will contain the complete honor roll of the heroes of faith. Then we may find something like this: "BY FAITH THE DYING THIEF ON THE CROSS, LACKING THE ADVANTAGES THAT MANY OTHERS HAD, SAW THE HEART OF CHRIST'S GOSPEL." In the man at his side—the man who was mocked, the man who was forsaken, the man crowned with thorns, the man whose life ebbed rapidly away—the thief saw a king. Looking beyond the crown of thorns, he saw a crown in glory and cried out, "Lord, when thou comest into thy kingdom, remember me."

What was the reward of faith? That he lived more in a few seconds than he had lived in his whole previous life. It is always that way. We do not start living until we have found Jesus. Paul found it that way: "But what things were gain to me, those I counted loss for Christ." Into the heart of that thief, peace came. He found a peace never experienced as he robbed his fellowman. He had peace. And do you know what? He was not afraid to die. The agony of the cross was lost in the companionship of his friend, Christ Jesus.

All of which leads us to say that—

III. He Received

He received what?

Salvation! Repentance and faith brought salvation which the thief joyously received. Unbelievable, but true, is the ending of this story, "To day thou shall be with me in paradise."

Does this thought come into your mind, "It isn't fair. It isn't fair to those who have given beautiful consecrated lives to the service of Christ for a person like the thief to be saved at the last minute, and then go to heaven?" Someone else without thinking might say, "If that is the way you can be saved, at the very last minute, I am going to have my fling, and get saved at the last too."

Don't dare think such thoughts! I'll tell you why.

You may not have time to repent in your dying hour. People meet death every day unexpectedly—airplane crashes, automobile wrecks, train wrecks, accidents of various kinds, heart attacks. You cannot plan to repent at the end, because the end can come before you plan. And listen, dear reader: the case of the thief on the cross is the only one of its kind in the Bible. We have this example to show that genuine repentance and faith will merit salvation even in life's closing minutes. The example of the thief should certainly not encourage anyone to put off salvation until he lies at death's door.

Here is something else to think about. In this sermon it has been pointed out that we are not saved by works. This is true! But it is wise to add just here that after we are saved we are rewarded for works.

The thief received salvation but not a reward like Paul, who suffered peril after peril because of his love for Jesus.

The thief received salvation but not a reward like John who, with long life and with a beautiful love, served his Saviour Jesus Christ.

The thief received salvation but not a reward like Barnabas who "was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

The thief received salvation but not a reward like Stephen who in defence of the gospel died with

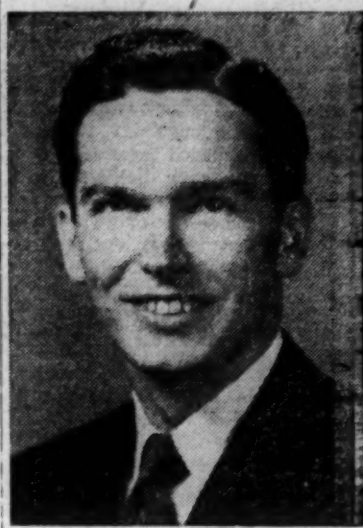
Garland Cofield, Evangelistic Singer

By Editor John R. Rice

In my campaign last year at the large Brent Baptist Church, Pensacola, Florida, I especially enjoyed the fine singing of the big choir led by Garland Cofield, the associate pastor and music director. He was at the Sword conference at Biloxi a few days ago and sang for us to our rich blessing.

I am glad to learn that Brother Cofield is now launching out into full-time evangelistic work. He has a fine tenor voice, is a graduate of Tennessee Temple College, was for some time the associate pastor and music director of Brent Baptist Church, Pensacola, Florida; for eight months led singing for Dr. Lee Roberson, Highland Park Baptist Church, Chattanooga, Tennessee. He is a splendid song leader, good personality, has a good Christian wife. He writes, "Our lives have been dedicated to the Lord to live holy, separated, Spirit-filled lives, that we might win many precious souls for our Lord."

Brother Cofield is a good trombonist, a strong song leader and



Garland Cofield

soloist accustomed to large crowds. He is spiritual, brotherly, and trustworthy. He may be addressed: Rev. Garland Cofield, 3205 Hillwood Road, Chattanooga, Tennessee.

"Sawdust Aisle With Carpet"

(Continued from page 5)

person a day about his soul during the summer and who does not give a report of the case. If you are not interested in a sawdust aisle, why do you want to preach? Jesus came to seek and to save that which was lost. He died to save sinners. Any man who walks the sawdust aisle with his arm around a sinner bringing that sinner to Jesus Christ is going the Jesus Way.

So this reporter may not have understood everything about Bob Jones University, but he had enough sense to know that we are nice people here and that we do have culture enough to put a carpet on the sawdust aisle, but thank God that the sawdust aisle was so dominant in this school that the carpet did not obscure in the mind of the reporter the sawdust aisle.

At some future time, I am going to speak to you on obscuring the sawdust aisle with a carpet. I would like to say now, however, that when you have a nice carpet, you have to put a lot of emphasis on the sawdust aisle or everyone will see the carpet instead of the aisle. It is not the carpet, it is the aisle that is the most important. Let us remember that, "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Prayer: Lord Jesus, we thank Thee for this year of triumph and victory and blessing. We thank

Thee for all Thou hast wrought here on this campus, not only this year but in the years gone by. We thank Thee for our preachers and missionaries who have gone around the world and who are still on the sawdust trail with their arms around lost sinners bringing them to Jesus Christ. We thank Thee for the school teachers, housewives, and Christian business and professional men who have gone out from this institution trained for their life work but who have never lost their passion for souls. We thank Thee that life is not divided into the secular and the sacred but that everything is sacred as long as we keep the sawdust aisle open. We thank Thee that all ground is holy ground when we put the emphasis on soul winning. Help us not to forget this. Help us to be faithful. We thank Thee for this sawdust aisle that has been handed down in Bob Jones University year by year, and help the students who are here this year to keep the sawdust aisle open and to keep on winning souls to Jesus Christ. May we be faithful until Jesus comes again. May none of us ever waver. Help us to remember that Jesus did not tell us to be prominent but that He did tell us to be faithful. May the grace of the Lord Jesus Christ and the peace of God keep our hearts faithful to the task to which He has called us. We pray in the name of the Lord Jesus Christ. Amen.

Christ-like words on his lips, "Lay not this sin to their charge."

To those of us who love Jesus dearly, it is unbelievable, but true, that some will put off even a minute repenting of their sins and acknowledging faith in Christ Jesus. This is so because

Every day with Jesus is sweeter than the day before;

Every day with Jesus, I love him more and more;

Jesus saves and keeps me, and He's the One I'm waiting for;

Every day with Jesus is sweeter than the day before.

This is so because

It pays to serve Jesus, it pays every day,

It pays every step of the way;

Tho the pathway to glory may sometimes be drear,

You'll be happy each step of the way.

Trust Christ and Write Today

You have read the above sermon by Rev. John E. Huss. How simple and plain he makes the gospel! And you can, like the dying thief, turn to Christ and be saved this moment. Will you receive Him? Will you trust Him? Will you take Him as your Savior? Do not wait for feeling, but simply rely upon Him, depend upon Him this moment to forgive your sins and save your soul. He has promised so clearly to save all who depend upon

Him, believe upon Him. I beg you in Jesus' name to decide today.

If you will trust Christ as your own Saviour, will you not write the editor today? We will tell Brother Huss of your decision. First, decide the thing in your own heart honestly, once and for all. Are you willing to turn from your sin and trust Christ to save you? Say yes to Christ in your own heart, then sign the decision form which follows. I will be so glad to hear from you, will rejoice with you and send you a letter of counsel and comfort. Sign the statement, then copy it in a letter and mail to me at once.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read Brother Huss' sermon on "Unbelievable, But True!" I confess I am a poor lost sinner who needs forgiveness and salvation. I believe Jesus Christ died for me and loves me. Here and now I repent of my sins, I turn to Christ, and this day I trust Him as my own personal Saviour. I believe He does forgive me now. I will confess Him openly and try to live for Him.

Signed _____

Address _____

Date _____

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Giddy Minds and Tragic Results

(Continued from page 1)

Giddiness vs. Vision

I have in my library a book of synonyms and colloquial phrases from which I learn that giddiness means "heedlessness," "absence of mind," "hallucination," "brainstorm," "disordered intellect," "to have bats in your belfry." You will find my text in the verse 18 of the 29th chapter of Proverbs: "Where there is no vision the people perish."

Socialism Has Never Succeeded

The first tragic result of these giddy minds is a very definite trend toward a welfare state. It has been conservatively estimated that during the current year more than ten billion dollars will be spent on social welfare programs. I have said it before, and I repeat: Whether we call it the New Deal, the Fair Deal, the Square Deal, or just planned economy—the name doesn't matter—the reality is Socialism. In one form or another the socialistic system has been tried many times throughout history, and it has never succeeded. I challenge anyone to disprove that statement. Socialism aims at a fuller life, but always ends up in a ration.

In England Socialism has given the people false teeth for free—but no meat to chew on. The average American works eight hours a day to earn ten dollars, while a worker under the British socialistic system must work nineteen hours to earn the same amount. Anyone who thinks that Socialism, which advocates common ownership of all property, is a workable idea, should be on a rural party line with seven other families.

Compare your standard of living with that of your grandparents, and then you will understand why other countries are covetous of ours. In a country where a newsboy becomes a banker, a boot-black rises to riches, a black man born a slave becomes a college president, a railsplitter, a printer and a bankrupt haberdasher, become President of the nation, where a poor man with a dinner pail is equally respected with a man in a limousine, where education is free, religion unhampered, and where every man and woman has equal rights—is there any reason for introducing a new form of government? For my part, I am glad I live in a country where Groucho Marx has more followers than Karl Marx. Yet a considerable number of giddy-minded people, in the government and out of it, are charting our course and pushing us into this economic ditch.

Pressure Groups and Doles

Now, what are some of the methods by which we are being shoved into the welfare state? First, there are certain groups, notably Labor, Farm and Veteran, which insist upon getting their doles from our federal and state treasuries, regardless of the blighting influence upon the general public welfare. Patrick Henry once said: "Give me liberty or give me death." These people simply say: "Gimme." They maintain paid lobbies in Washington and in our state capitols to press their claims. Now, our representatives must run for re-election. They fear defeat at the hands of these pressure groups, so they think in terms of their demands, not in terms of the whole people. In their greed for political power and prestige, they place politics above statesmanship and votes above their country's welfare.

Government and Big Business

A second means by which we are being plunged into a welfare state is the intolerant attitude of our government toward big business and its pathetically indulgent attitude toward big labor. I have no desire to carry the torch for either labor or industry. Both of them can stand plenty of reform. And I say this, both to labor and to management: Go ahead and turn this country into a continuous

brawl, and government will chain you both. But today we have in Washington some fuzzy-minded theorists who have concocted the silly idea that anything which prospers big business must automatically be contrary to the public interest and injurious to the common man. These people make growth illegal and success a crime. They attack big business because it is big. They point a sinister finger at the profits of big business.

Everybody knows that a worker who earned \$30 a week in 1939 has to get \$51 a week now in order to have the same amount of purchasing power. Yet they seem to forget that the stockholder who got a \$6 dividend in 1939 now has to get \$10.20 on the same investment just to break even in terms of our present faltering greenbacks. Moreover, our government today is getting 2½ times as much money out of business as are its stockholders.

Man Power Vs. Productive Power

Today Russia is engaged in a program of aggression designed to draw the whole world into its slave empire. We are not, and cannot hope to be, a match for Russia and its satellites in man power. Our hope is the fact that we have a potential war production greater than all the world combined. Our American productive capacity is the most powerful military force in the world today—thanks to big business! Yet on the day war began in Korea, to use the words of another: "The Federal Government was engaged in a spirited campaign to nag the American steel industry into a state of nervous collapse, preparatory to cutting it into little bits and pieces."

How can government expect industry to produce like a giant but not be one? How can it with any consistency attack the steel industry in 1939 for being over-expanded, then in 1942 attack it for not being large enough, then attack it again in 1949 for being too big, and then again in 1950 attack it for being too small? Little wonder that Mr. Fairless groans that, "There is need for an accordion-pleated steel-plant that will contract conveniently under the glowering eyes of the Department of Justice, and then expand obligingly in response to the demands of the Department of Defense."

"America can no more survive and grow without big business than it can survive and grow without small business. You cannot strengthen one by weakening the other. You cannot add to the stature of the dwarf by cutting off the legs of the giant. The American system of free enterprise is the one system left in this world that is not controlled by power-hungry politicians. Let us see to it that it is kept that way! Free enterprise is the only system of government in the world today that is not on trial. If it is on trial, then why is America being called upon to save the rest of the world from economic chaos?"

Outlandish Taxes

A second tragic result of the giddy minds who are controlling our destiny is the outlandish and intolerable taxes which these tax-crazy minds are levying upon us. Do you know that in Federal taxes alone we pay \$300 per person and over? These taxes we can see but there are other taxes which we forget because they are hidden. We pay taxes on everything we eat, wear and use. Hidden taxes now cost every family a minimum of \$700 a year. Add together both the seen and the hidden taxes and you are paying about twenty-five cents out of every dollar you earn in taxes. Or let us put it in this way: Each wage-earner works 59 days out of 235 working days a year just to support the government. At the present time our government is spending approximately \$1,000,000 every 12 minutes, which in a year's time is about \$5,000,000,000 more than the value of all the gold that has been mined in the whole world in the last 457 years. The interest we are now

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paying on our national debt alone is more than it cost to run the government sixteen years ago. I am not begrudging one cent I am paying for national defense, for with Russia's attitude as it is, an adequate defense is our only hope. But I do say that every cent of waste should be eliminated, which is not now the case by a long sea mile.

Criminal Spendthrifts

Those in charge of our national defense are criminal spendthrifts. When the war broke out in Korea, we were shocked to learn that the billions of dollars spent for national defense since the last war had bought practically nothing in fighting equipment. Why? Because 70 cents of every dollar was spent for house-keeping and operational costs. Only 18 cents of each dollar went for arms. If our military leaders had been heads of corporations, stockholders would have thrown them out. But tax-payers are more lenient and lazy minded.

For example, sometime ago the army asked for \$29,000 tropical uniforms, costing \$125 apiece. That was more uniforms than we had soldiers in our whole army. Or take another example. Some 28,000 people work in the world's largest office building, which is the Pentagon in Washington, whose business is national defense. Fifty per cent of the out-going

phone calls in the Pentagon are personal, with some conversations lasting half an hour. During working hours, retail stores and shops in the Pentagon's concourse are filled with employees doing their shopping on government time.

Spendthrift Waste That Gags Us

As for government expenses in general, the waste of money is enough to gag any decent citizen. For instance, the Federal Government owns 613,567 more typewriters than it has people on the payroll who use typewriters on a part or full-time basis. That is to say, the government has 3.6 typewriters to every employee who uses one. There are 393,000 Indians under the jurisdiction of the Bureau of Indian Affairs, which has one employee for every 32 Indians. In Alaska the army tore down a camp which had cost \$16,000,000, shipped the lumber back to Seattle, Washington; there the Department of Interior took over the lumber and shipped it back to a place ten miles from its starting point. A corporation that makes too many mistakes goes bankrupt; but when our government makes too many mistakes, it raises our taxes so that it can make more.

Last year the amount of mail sent out by the government printing office at our expense cost \$75,000,000. This included pamphlets on such fascinating subjects as "Methods of Catching and Killing Vagrant Cats," "How to Tell the Sex of a Watermelon," and "The Habits and Economic Status

of the Band-Tailed Pigeon." For that sort of stuff we pay \$75,000,000 a year. A few weeks ago a friend in Washington sent me this bit of interesting news: "Yesterday I was in a little shop downtown to have a zipper put in a dress. The manager told me he had a girl who works for him on Saturdays who also works for the government at a salary of \$4300 a year. And what do you think she does for the government? She works four hours a day serving coffee." Knowing these and many, many other such facts, when the President of the United States comes on the radio and urges every American to tighten his belt for the sake of the nation, the insincerity of it all makes me sick to my stomach.

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Christ's Second Coming

(Continued from page 1)

When he stood before His judges He was not careful to speak of that marvellous moment when the angels of God saluted Him upon His mother's breast; but lifting up His voice warned them that the hour was at hand when they should see Him coming on the bosom of the clouds in great power and glory.

When for the last time He passed through the Temple, He so spoke of coming days that His disciples sought Him out privately and entreated Him that He would explain to them the import of His words. And sitting down there upon the Mount of Olives where the whole city and the vista of the centuries lay before Him, He unfolded to them that event after event with Judea and Jerusalem as the arena and centre of their emphasis until they beheld the climax of His Second Coming.

Just before the solemn tragedy when He would comfort the hearts of His sorrowing followers, sorrowing because of the shadowing hour of separation, He takes them to the window of the little upper room; and bidding them look out on the illimitable sweep of the nightly heavens lifts Himself to the level of Godhead and declares that He is going into that upper country to prepare a place for them; and that when He has com-

pleted it, He will come again and receive them unto Himself.

After the tragedy, when He has risen from the dead, lined the grave with the light of His own immortality, and ascended heavenwards, two angels stand by the up-looking disciples and say unto them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11).

On the day of Pentecost the Apostle Peter preaches to the Jews that this man of Nazareth whom they killed, and whom God had raised from the dead, was none other than their own Messiah; and that if they would repent, confess His death and resurrection in baptism, God would give them the times of refreshing promised in the prophets, and would send Jesus Christ to them a second time.

Throughout the Acts while the apostles lift up the crucified Lord to the vision of faith, they are always careful to declare that God raised Him from the dead and will send Him back.

When you pass into the Epistle you are confronted on the very threshold with the testimony that the Son of God is coming again. The Epistle to the Romans is divided into three sections: doctrinal, dispensational, and hortatory. Each section ends with the declaration that Christ is coming. The eighth chapter is the climax of one of the most stupendous and hopeful lines of argument ever written; and the climax of the eighth chapter is the Second Coming of Christ. The eleventh chapter is the climax of an argument concerning the dispensational distinction between Israel and the church; and the climax of that dispensational argument is the Second Coming of Christ. The sixteenth chapter is the climax of exhortations and regulations concerning the simple details of Christian life and obligation. And the climax of this chapter is the Second Coming of Christ.

The first chapter of the primary Epistle to the Corinthians tells us that as Christians we come behind in no gift, our spiritual

equipment is perfect; therefore we ought to be in the constant attitude of waiting for our Lord as stewards who will not be ashamed to meet Him. The climax of the fifteenth chapter is the argument for the resurrection of the dead; and the initial and climax of that argument is the Coming of Christ. Taking the whole race and sweeping it up into Adam for death, the Apostle declares that the race thus dying and dead shall come forth again in Christ both to salvation and damnation, but every man in his own order, and particularly, as described, they that are Christ's at His coming thus declaring that the first resurrection, the resurrection of the saints of God, will take place at the coming. In the second epistle to the same church, Christ is seen coming to set up that judgment seat at which each Christian is to be manifested for reward.

In the Epistle to the Galatians we get no mention of the Second Coming because there the Apostle has us on the cross, crucified with Christ.

We get no mention of this great event in the Epistle to the Ephesians because there we are seen as risen and seated with Christ in heavenly places. We are there as those who have already ascended in the anticipation of the Spirit, as that church which He has raised, translated, and presented to Himself without spot or wrinkle, or any such thing.

In the first epistle written to the Gentiles, the Epistle to the Thessalonians, the Apostle Paul testifies that these converts had "turned to God from idols to serve the living and true God; And to wait for his Son from heaven, even Jesus, which delivered us from the wrath to come." It is a notorious fact that each chapter of these two epistles to the Thessalonians closes with the declaration that Christ is coming.

In writing to Timothy he laces the two epistles together with the coming of Christ. In Titus he represents that coming as the blessed hope. The whole aim of the Epistle to the Hebrews is to set up the types, figures, and shadows of truth, and let us see how they all melt into the white light of fulfillment in Christ, as their perfect Antitype, at His second coming.

James, with all the conservatism of Jerusalem and the bondage of the law upon him, lifts up his voice and declares that the Lord is coming.

Peter testifies that the Second Coming of Christ is the one thing that appeals to faith and love, and in his second epistle warns the believer that the time will come, if the Lord should tarry, when scoffers will arise in the very midst, and in the name of Christ himself scoff and mock at the doctrine of the Second Coming, saying: "Where is the promise of His coming?"

In his threefold and family epistle, the Apostle John sounds the chord of "Home, sweet Home" in the exalted utterances concerning the coming of Him whom he lovingly describes, as "The Coming One."

Jude quotes Enoch, and thus binds the New Testament back to the Old, making the whole Bible but one testimony as to the coming of the King.

The Book of the Revelation is written by the Apostle John. It is called in our Bibles the Revelation of St. John, the Divine. Its proper title is, "The Revelation," that is to say, the revealing, the manifestation "of Christ." It might well be called in English, the Book of the Second Advent; its one subject from the first to the last of its chapters is the Second Coming of Christ. The book is like the roof of some mighty cathedral, each of the twenty-two chapters like a panel in the roof, each panel filled with a scenic representation of the coming Christ.

So important is the doctrine to our Lord Himself that He practically puts His own signature to this book which specially speaks of it, openly and unqualifiedly avouching that He is its cause and inspiration, and attaching to it what He does not do to any other portion of Scripture, namely, a threefold blessing: Blessing to him who reads it, to those who hear

it read, and to those who keep its "sayings."

As the book closes the Spirit and the Bride say, "Come"; and he who has heard the Lord's declaration that He is coming is commanded to say, "Come"; while the voice of Christ as the last utterance out of Heaven earthward, is saying: "Behold, I am coming quickly."

Thus from Genesis to Revelation this doctrine of the Second Coming is inwrought with the warp and woof of the inspired Word and lies as thick upon its pages as the autumn leaves which at this hour whirl about Manhattan; and he who keeps his ears alert as he opens his pages may hear the rustling of the footsteps of the coming King.

From all this, it is evident that the coming of Christ is the predominantly-mentioned doctrine in the Word of God.

How is it then that faithful preachers, those who claim to love their Lord, neglect it, make it the "neglected theme," send it into the background, and rarely mention it except with an apology as to its uselessness; giving the impression indeed that he who does preach it is guilty of some offense, if not against decency and order, at least, against wisdom and knowledge?

II. Christ's Second Coming Bound Up With Every Fundamental Doctrine of the Bible

Not only is this doctrine the predominantly-mentioned one of the Bible; it is, also, the one bound up with every other doctrine of the Word of God—so bound up that it cannot be neglected without disaster to the whole body of truth.

It is bound up with every fundamental doctrine.

It is bound up with the doctrine of the Resurrection.

Victory over death, the change from corruption to incorruption, from mortality to immortality, the resurrection, transfiguration, and translation of the church, are wholly and alone at the coming of Christ.

It is bound up with the doctrine of Divine Sonship in believers, even as it is written:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see Him as He is" (1 John 3:2).

It is bound up with the doctrine of the deliverance of creation from the bondage of corruption.

If you will put your ear to the breast of old mother earth, you will hear her travail, groans and cries as she seeks to bring forth a world into the light of peace, beyond the agony of human suffering and the stain of sin. If you listen, throughout her borders, in all the operation of her laws, you will hear the protest against that condition of existence where birth is followed by death, where hope is chased by despair, and where defeat, night, and silence, end the scene. The Apostle represents this groaning and protesting creation like one on the "tip-toe of expectation" craning the neck and looking forward to that hour when she shall be delivered from her bondage, and be manifested into the "glorious liberty of the sons of God" at the coming of our Lord Jesus Christ.

It is bound up with the doctrine of the deliverance of God and Christ over Satan.

Jesus Christ died that He might destroy "him that had the power of death, that is, the devil." But this consummation devoutly to be wished for cannot take place till the door in Heaven opens, and the Lord Christ with His ascended church shall come forth like an army with banners to lay hold on that old Serpent, which is the Devil, and Satan, and bind him for a thousand years.

It is bound up with the doctrine of the recognition of the dead, as it is written:

"Then," in the day of the Lord's coming, "we shall know even as we are known." Wherefore the Apostle writes to the Thessalonians that they will be his crown and rejoicing, whether by resurrection or translation, in the presence of our Lord Jesus Christ at His coming.

III. Christ's Second Coming Connected With Every Exhortation to Christian Living

It is bound up with every exhortation to Christian living.

Would the Apostle exhort Christians to attend on the service of the Lord's Day and not forsake the assembling of themselves together as the manner of some is, he does so by an appeal to the imminency of the Lord's coming.

Would he exhort to faithfulness in the breaking of Bread, he does so by saying unto them: "Ye do show the Lord's death till He come," thus making manifest that this ordinance is to be observed in the light of the Lord's Coming and that each time we gather at the table, whether we know it or not, we are proclaiming that the Second Coming of Christ is the terminus ad quem of Christian pilgrimage.

Does the Apostle exhort to Christian liberality, he does so, by the coming of the Lord.

Would he inspire to holy living, he says: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Would he comfort those who mourn above their Christian dead, he does so by the fact of the Second Coming, telling them that, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." And then speaking by inspiration he adds: "Wherefore COMFORT one another with these words," that is to say, the blessed words that the Lord is coming to bring the dead and the living saints together in His presence.

Does the Apostle see that "perilous times" are at hand in which there shall be a form of godliness but denying the power thereof, an hour coming when the church will no longer endure sound doctrine but heaping to themselves teachers who shall tickle their ears, be turned away from the truth and unto fables? And does he desire to exhort the Christian minister to be faithful among the faithless found, he does so by the coming of Christ saying:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *and by* [such is the true rendering] HIS APPEARING and His kingdom; PREACH THE WORD."

Does he see the time approaching when there shall be a great apostasy, a great falling away, and Antichrist seated in the temple of God showing himself that he is God? And would he comfort the minds of the followers of the truth as against the lie, he does so by declaring that the Lord is coming in His might and power to destroy with the breath of His lips this last masterpiece of Satan.

Does the Apostle James see that in the closing hours of this dispensation capital and labor shall look at each other with scowling faces and clenched hands? Does he see that rich men shall heap up treasures for the last days, that there will be an immense accumulation of wealth in the hands of the few, and that the rust of unused money shall eat like a gangrene in the hands of those who hold it? Does he see that the lawful wage of the laborer by unjust combination is kept back from him, and does he hear the voice of that injustice crying in the ears of the Lord of Sabaoth? Does he see that impatience at this injustice is unnerving the hearts of those who confess the name of Christ, and that the temptation to take justice in their own hands is gaining ground? And would he counsel them not to be guilty of such treason against the profession they have made as the followers of a rejected Christ, he does so by saying unto them: "Be patient, therefore, brethren, unto the coming of the Lord." Again: "The coming of the Lord draweth nigh." And this climax: "Behold the

(Continued on page 10)

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Christ's Second Coming

(Continued from page 9)

Judge standeth before the door." Would the Apostle Peter exhort the Christian pastors to faithfulness in that most solemn and arduous of tasks, the shepherding of the flock, he does so by announcing to them that when Christ "the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Does the Apostle Jude exhort to stand by the faith once delivered to the saints, he does so by quoting the testimony of Enoch, the seventh from Adam, that the Lord with ten thousands of His saints is coming.

Do the prophets of the Old Testament announce in joyful accents that there shall be a time when the knowledge of the Lord will cover the earth as the waters cover the face of the deep, they do so by declaring in unbroken symmetry of speech that this era of righteousness and splendor will be introduced by the coming of the Holy One of Israel, even the Lord Jesus Christ.

Does the Lord Jesus Christ Himself foretell the end of this age as a terrific crisis in the world's history? Does He announce with all the ex-cathedra authority of headquarter's truth, with all the incontrovertible authority of Him who is the truth and no lie that the end of this age will be in wars, in the multiplication of lawlessness, the mob element rising and falling in its emotions with cries like the roaring of the seas, and men's hearts failing them with fear for looking after the things that are coming on the earth? Does He raise the question whether faith, the faith, shall abide to the end? And would He give comfort in the darkness which His words seem to inspire, He does so, by assuring us that in the deepest hour of the earth's spiritual midnight, He will Himself come as the Light of the world, that Light without which the earth must abide in its darkness forever.

In short, the coming of Christ, considered as a testimony, is so bound up with the varied doctrines of the Word of God that it is impossible to neglect it without producing a fatal lack of emphasis in any doctrine preached.

Let the preacher lose sight of the fact that Christ is coming back to this world as a glorified man, the man who was raised from the dead in the body in which He died, and it will not be long before he will lose sight of the veritable resurrection of Christ; and losing sight of that immortal body on the throne, the transition to the moment when the incarnation is to be seen only as an incident, and not as the perpetual incorporation of the eternal God, will not be long deferred. Nor will it be long before such a preacher will find himself upon the threshold of that uneclesiastical but all-pervading unitarianism which finds no need either of incarnation or resurrection.

So bound up with the body of truth is this testimony of the Second Coming that there are doctrines which cannot be fully presented without holding them up in the light of it.

This is illustrated in the doctrine of Atonement, and may be demonstrated by looking at the type in the wilderness.

On the great day of atonement after he had offered the sacrifice on the altar, the high priest went within the veil into the most holy place to make atonement (and let it be remembered that the atonement was not made on the altar but within the veil as the type of Heaven, and that in fulfillment of that type, the Lord Jesus Christ did not make atonement on the cross but in Heaven after His resurrection). The high priest, let it be repeated, went within the veil to make atonement; and not till he came out the second time, and not till the man who had led away the live goat came back in the sight of all the people without that sin offering, could it be said that the atonement was complete and justified to the expectation of the people. Now says the Apostle referring to this event, as only a shadow, and bringing into the

mind of his hearers the substance, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin [offering] unto salvation." Thus this whole dispensation is ante-typically the day of atonement, and its last emphasis will be the coming of Christ.

You might just as well take the auricle and ventricle out of the heart, and expect that it would not affect the circulation of the blood, as to imagine for a moment that the doctrine of the Second Coming can be neglected without affecting and deranging the whole body of truth.

In the face of such testimony and demonstration, to neglect the preaching of the Second Coming seems well-nigh criminal. And he who willfully does it with the light of an open Bible before him is arranging for himself at the judgment seat of Christ a moment of shame and sorrow, the shame and sorrow of a workman who has not studied to show himself approved unto God, and who in the hour of his chosen responsibility failed to rightly divide His Word.

IV. Christ to Come One Definite Second Time

From the scriptural point of view the coming of Christ is a Second Coming.

It has been presented in such fashion that it might well be described as a many-times coming.

It is said that Christ came at the destruction of Jerusalem under the Romans; that He comes in pestilence and plague, whenever the clouds gather, the winds sweep, or the tidal waves rush upon the shore as they did at Galveston; that he comes each time a godly man dies, or a saintly woman goes home to God. And in all reverence it may be said that only God Himself knows or can keep account of the different ways and times in which the Lord is to come as taught by those who have neglected the scriptural declaration that "He shall appear the second time."

The statement that the destruction of Jerusalem was the coming of Christ is one of those statements which has been repeated so often that it has all the sacredness of Holy Writ to a certain class of minds.

The statement, however, is so entirely and excuselessly absurd that it seems scarcely worth the while even to reply to its repetition.

The simple facts concerning the destruction of Jerusalem and its relation to the coming of Christ are these: In the twenty-first of Luke, our Lord says three things: 1. Jerusalem will be besieged and taken. 2. Jerusalem will be trodden down by the Gentiles. 3. When the treading down by the Gentiles is fulfilled, "Then shall they see the Son of Man coming." The order given by the Lord therefore is, 1. Jerusalem taken. 2. Jerusalem trodden down. 3. The appearing of Christ. Thus a whole period, called the treading down of the Gentiles, occurs between the destruction of Jerusalem and the appearing of Christ a second time.

In the twenty-fourth of Matthew, the Lord declares that there shall be a tribulation coming upon Jerusalem and Judea such as the world has never known nor shall ever know again.

This terrific tribulation He declares will be followed immediately by His appearing in glory, as it is written: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth (of Judea, ac-

(Continued on page 11)

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Stricken Korea Needs Gospel

(Continued from page 2)

nationals, not only have welcomed the printing of literature, but have promised to do all they can to assist in its translation and distribution. Your booklet, "What Must I Do to Be Saved?" has been put into the hands of a responsible missionary who has already promised to have it translated for us.

"You have done so much for the projects which I have encouraged for Portugal, India, and Japan that I hesitate to ask more; but, Brother Rice, if you could be here to see the tremendous need in that war-weary land of Korea, I am sure your heart would go out to these people and you would do your utmost to encourage your friends at home to rally to this cause. In faith I am approaching you once again with the prayer and hope that God may burden you, as well as others who can give, to supply this urgent need. I am enclosing some pictures that will show you something of the starving people and the situation in Korea.

"May God give you wisdom, and we trust that by His grace we may see the presses rolling and the message of salvation distributed widely throughout Korea. We could use at least one million of your booklets in a hurry and I think we should pray toward that end. With the hundreds of thousands of prisoners of war there, if we were only to give each one of them one tract, it would take 120,000. There are some 200,000 ROK army troops who are open to the Gospel. How I would like to see one of your booklets in the hands of each one of these men, many of whom may not have long to live. Then there are the thousands of refugees who have nowhere to turn and no one to help them in this time of need. What a consolation, as well as blessing, the good news of salvation would be to those despairing people.

"I shall be anxiously awaiting word from you as to what you feel you may be able to do in this connection. Thank you again, Brother Rice, for the tremendous good that you have been able to accomplish out here in the Orient through your printed booklets and tracts. May God continue to mightily use you.

"Yours and His for the lost,"
(Signed) Fred D. Jarvis

What Could the Editor Answer?

Dr. Jarvis knows the conditions on which THE SWORD OF THE LORD has done its remarkable work in free literature on the foreign mission fields of the world. Hence I answered Dr. Jarvis as follows: "Dear Brother Jarvis:

"I am glad to have your report of conditions in Korea. I will make an appeal in THE SWORD OF THE LORD; and if you and McVety will supervise the matter, will report to me accurately about the expense, the results and the distribution, taking into fellowship any missionary groups who want to distribute the booklet, I will be glad to see if I can raise the money for it. The work must be done inexpensively; other missionaries who want to cooperate must be taken into fellowship in the matter, and I must have detailed reports. On that basis, I think godly people will help me to raise money for the printing of the booklets.

"I am grateful for your help in getting out the Gospel.

"We are sending you THE SWORD OF THE LORD for a year and applying the full \$10 of your gift to the Korean literature.

"In the Saviour's name, yours,"
(Signed) John R. Rice

"P. S. Please let me know printing plans as soon as possible. I think we ought to start with 200,000 or 300,000 copies, if possible. But you will know better about the reliability of your distributors than I. I will be anxious to hear further."

Several Thousand Dollars Needed For This Korean Literature Project

We have spent millions upon millions of dollars defending South Korea from communist aggression.

I think it was right and necessary. But how much more important it is to give the Gospel to these Oriental people who have suffered so much! Sending the Gospel is cheaper than sending tanks, airplanes, big guns, mines, and ammunition. Sending missionaries is cheaper than sending armies. Getting people converted costs less than to get people killed! I believe that we ought to oppose communism. We ought to have opposed it in China when the New Deal administration, led by Dean Acheson, Alger Hiss, and other Roosevelt followers, were selling China out, turning it over to communism. I think we should have taken the good advice of General MacArthur and long ago have pushed the war to a conclusion. It may be now difficult to do. But whatever we ought to do about the Korean War, it is certain we ought to get the Gospel to hungry-hearted people.

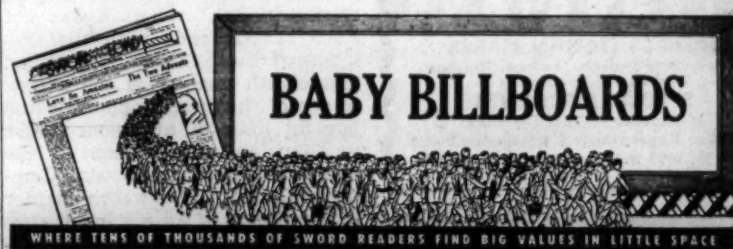
Here are multiplied thousands who will read any Gospel literature that is provided. By God's mercy, the little booklet, "What Must I Do to Be Saved?" and other pamphlets of mine are written in simple, understandable language, easy to translate. God has blessed this literature around the world.

It is also a special blessing that we have near Korea, in Japan,

headquarters that have already gotten out 1,700,000 of my booklet, "What Must I Do to Be Saved?" and many thousands of copies of seven other books and pamphlets of mine translated into Japanese. This same organization, which worked in Japan, will cooperate with forces in Korea in getting the booklet, "What Must I Do to Be Saved?," translated and printed. Missionaries in Korea will help get out the booklets.

I pray that God will lay this matter on the hearts of Sword readers. We have no money to send except as God puts it in the hearts of missionary-minded people to help win souls around the world. This is the least expensive way we know of to win souls, to do foreign missionary work. We are for all good foreign missions, but this plan will reach more people for less expense than any other plan we know. We ask you to pray earnestly about the matter. Then, if God lays it on your heart, send your offerings to the Sword Free Literature Fund, and we will reply to the Macedonian call of Korea. Will you help?

Remember that gifts to the Sword Free Literature Fund may be deducted from taxable income. The Sword of the Lord is a non-profit corporation, so-recognized by the United States government. We will send receipt. Please send your gifts marked for Free Literature Fund to Sword of the Lord, Wheaton, Illinois.



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Christ's Second Coming

(Continued from page 10)

ording to the context: v. 16: "Then let them which be in Judea flee into the mountains"). Then shall all the tribes of the earth mourn, and they shall SEE the Son of man coming in the clouds of heaven with power and great glory."

No such event took place immediately after the destruction of Jerusalem by Titus. It never has taken place. Therefore the tribulation cannot refer to any destruction of Jerusalem in the past; it is a tribulation in connection with Jerusalem in the future. And as the appearing of Christ is to take place immediately after the tribulation, then the second appearing of Christ is still future. Whatever else may be involved in the tribulation, it does not, it cannot teach that the destruction of Jerusalem centuries ago was the coming of Christ. To assume that the agony of Jerusalem in that great siege, and the providential visitation of judgment on the guilty people are equivalent to the appearing of Christ; or, to assume that Christ came at all, even invisibly, are gratuitous suggestions and not exposition.

To say that He who is health and strength, and who is promised to us in the glory of the Father comes in the bubonic plague, in pestilence and famine, are contradictions of terms.

To say that the wild lawless storm is the coming of Christ is to contradict the scene yonder in Galilee, when arising from the pillow in the hinder part of the ship where He had been asleep, He looked out upon the black, raging tempest, said, "Peace, be still." And thus became the end instead of beginning of the storm.

But of all mistaken expositions is that which seeks to make death figure forth as the Second Coming of Christ. If it were not so grave a violation of the Word of God and every legitimate principle of exegesis, it might well provoke the keenest and most merciless satire. But to the Word and the Testimony, what saith it? The answer is that so far from Christ coming to the believer at death, the believer at death GOES TO BE WITH CHRIST, even as it is written: "Having a desire to depart, and be with Christ." And yonder we have a scenic demonstration of it. Stephen has been condemned to death by the Jewish Sanhedrin. In the council he looks up and sees the heavens open and Jesus standing at the right hand of God. He sees Him standing there just as one might stand at the threshold of his home, if he desired to act the part of a cultured host in receiving his invited guests. Thus Jesus seeing the tragedy approaching, and the hour of the martyr's death and departure for Heaven at hand, rises up in all the courtly love of the perfect host to receive His invited guest. Now they have their victim down upon his knees outside the gate, the stones raining upon him, marring his face as his Master's face was marring. And knowing the end is near, Stephen lifts up his voice beseechingly, for what? That the Lord may come to him? Nay, he lifts up his voice and says: "Lord Jesus, RECEIVE my spirit." Thus at death Stephen departs to be with his Lord. Wherefore speaking by inspiration, the Apostle declares that at death we are "absent from the body and present with the Lord."

But yonder on the shore of the lake after His resurrection, the Lord Himself brings the truth to view in open demonstration. He had just told Peter how he might die, and Peter filled with that unconquerable spirit of the unfitted of things which had so often betrayed him turned to the Lord and demanded of Him what John should do. The Lord rebuked him, declaring that it was a matter that did not concern him, saying: "If I will that he tarry till I come, what is that to thee? Follow thou me." And we are told significantly, "Then went this saying abroad among the brethren that that disciple SHOULD NOT DIE." Now if the coming of Christ meant death, then the disciples ought to have said:

"This man will surely die, seeing that the Lord comes at death and has fixed the term of this man's service till He come." But just because they knew that the Lord was life, and therefore the enemy of death, they said: "Since John is to wait till the Lord comes back, he will never die."

It is true that the Lord had not said that John should positively wait until His return. It is true He had only raised the question and drawn Peter's attention to the fact that this issue of waiting was a matter entirely dependent on His will, and that this was a domain into which Peter had no right to intrude. Yet, nevertheless, the possibility that John might remain till the Second Coming was prima facie evidence to the disciples that John would not die. No more living demonstration could be given of the utter fallacy of the doctrine that the coming of the Lord of life means death.

All this is in evidence that the coming of Christ is not the thousand and one things applied to it as such; but that it is indeed, and in very truth, what the Apostle declares it to be, "A second appearing."

According to Scripture the coming of Christ is a personal coming. It is written: "The Lord HIMSELF shall descend from heaven."

Concerning this selfhood, we are in no doubt. No sooner had He ascended into Heaven than the angels descended to comfort the hearts of the sorrowing disciples with the sublime assurance: "Ye men of Galilee, why stand ye gazing up into heaven, this SAME Jesus—shall so come in like manner."

The same Jesus, He who walked by blue Galilee, who sat on the well-curb of Sychar with the shadows of noon under His feet, the dust of earth on His garments, the love of God in His heart, the grace of salvation on His lips, and the touch of healing in His hands!

He is coming with the stigmata of the cross, so coming that every eye may see Him, and all they who pierced Him; coming so that repentant Israel may ask, "Whence are these wounds in thy hands?" and hear Him answer that these are the wounds which He received in the house of His friends; coming so that we may look at Him not only as He is, but as He was, looking upon Him with our eyes, hearing Him with our ears, and handling Him with our hands; coming in the body which His mother Mary gave Him, the dust of earth crystallized with immortality.

V. Christ's Second Coming is Imminent

The doctrine of Scripture is that the Second personal Coming of Christ is imminent.

The apostles believed that the Lord might come in their day. They believed He might come at any moment, that at any turn of the road He might lay His hand upon them, and with the sound of the trumpet shout them up into Glory.

So far from telling Christians to prepare for death and Heaven, the apostles exhorted them to be on the constant guard for the Lord's return, assuring them that "we shall not all sleep" [that is to say, die], and that there would be thus a possibility of belonging to that generation to whom the coming of the Lord could not mean death. They took up the exhortation of the Lord Himself: "What I say unto you, I say unto all, Watch."

As already shown, they based their exhortations to every precept of Christian living on the imminency of this coming, and couched these exhortations in such precision of language that there is no other alternative if this coming is not imminent, but that these apostles were either deceived or ignorant men, or wholly a set of shameless deceivers.

Either dilemma, whether of ignorance or wilful deception, is destructive to New Testament authority, vitiates every other doctrine, and rings the knell of their inspiration.

Assuming, however, that the

New Testament is the inspired Word of God it follows inevitably that there is no warrant for the interposition of times and seasons between us and the coming of our Lord. Certainly there is no warrant for that colossal heresy, that invented theory of a thousand years of Gospel triumph, no warrant for that rhetorical sophistry that we are to have the "purple and gold of millennial glory" before He comes.

Those who have the courage to proclaim the post-millennial coming of the Son of God are forced to do so with the assumption that they possess a knowledge as to the date of that supreme event not only greater than that of any other set of men, greater even than that of the angels of God, but greater than that of the Son of God Himself. For He who is supposed to be the final authority in the matter has said: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son."

There is no doubt that in the present state of the church, it would be easy in any address to start the issue and the controversy as to the inspiration and infallibility of the Bible.

There is a school of preaching which teaches that the Bible is true only in spots, and that those who would read it must do so by a hop, skip and jump method, hopping clear over to the other side of the Hexateuch, skipping Joshua and the Judges, skipping the Synoptics, jumping over a large part of the Johannic Gospel, quietly but skilfully leaping over the book of Acts as a gymnast will leap over a patch-work quilt spread beneath him, and at the book of Revelation not jumping at all, considering that book no more worthy of attention than a wild man's ravings.

No doubt battles can be fought over the question as to whether the Bible is true or false. But there is one fact about which no intelligent well-read man has any right to have a single second's issue, and that is: The New Testament does say in language which it is impossible to mistake, that the coming of Christ is imminent, that it may take place at any moment.

He, therefore, who places ten days or a thousand years between us and the coming of the Lord contradicts Him, falsifies Him, and charges Him with fallibility within the sound of His own words: "Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh."

The coming of Christ is the one event which in Scripture is always on the horizon and, like the sunlight, illuminates all the theologic landscape with its glow and color. So emphasized is this imminency that he who should read the New Testament for the first time would close the book with the involuntary impression that the next thing was the coming of Christ.

VI. One Event With Two Stages

The Coming of Christ, while one grand event, has two distinct stages, or parts, a secret, and an open or public part.

In the first, He comes into the air; in the second, to the Mount of Olives. In the first, He comes to the church; in the second to Israel. In the first, He comes for His church; in the second with His Church. In the first, He comes to a marriage; in the second to a judgment. In the first as a Bridegroom; in the second as the King. In the first to gather the Church and present it to Himself, a holy and acceptable Church; in the second, to establish His kingdom, and with the church in righteousness rule the earth.

The first part is symbolized by the morning star, the second by the rising of the sun; the first, by the thief who comes in the night without warning, the second by the lightning that flashes across the sky with accompanying thunder. In the first part, the church will be caught away into the air secretly as Enoch was caught away before the flood; as Lot was snatched out of Sodom before the fire; as Elijah was swept up to glory without dying; as Paul was caught up to the third heavens alive, and as the Son

Forty-Eight Bernard Street

(Continued from page 6)



"Would you like to tell me how you found Jesus, Sybil?"

"It's wonderful!" Sybil continued, when the chapter was read. "Wonderful and true. And the same things are going on today."

"The very same," assented Jean. "Dr. Jerry found Ned, and Ned found the boy who was baptized last Sunday, and—"

"And—" Her companion took up the word—"and Jesus knew just where each of them could be found. He was watching for them. He saw Nathaniel under the fig-tree, and saw me last night crying over the Emmaus disciples. They thought a stranger joined them—those poor, troubled men—but it was Jesus finding them just that He might comfort them to know they hadn't lost Him, and nobody could have made them believe that if they hadn't seen Him themselves. I never dreamed there could be a story as beautiful as this, or anybody who could have been what Jesus was—"

"And is," added Jean, one hand on the head of the girl, whose face was hidden in her lap.

The joy Jean felt in Miss Frump differed from that she found in any other of the girls. She watched her growth in understanding and grace with an inner exultation she could not have expressed in words. By no inopportune suggestion did she seek to urge her friend on. She never remotely suggested baptism or church membership, and she tried to keep Grace Manton from doing so.

"Why doesn't she come?" Grace asked.

"She is coming," Jean replied.

"That isn't coming which never arrives," Grace demurred. "Decision is necessary; it is what Sybil needs."

One day Sybil received an invitation to dine with the Mantons, and her mother was much elated.

"You don't mean to say that you have been invited to take dinner with that public library man's folks?" she exclaimed. "It does beat all what going to church will do for people! I wish I had sent you to Sunday-school when you was a baby. There was a woman after you—'cradle-roll woman' was what she called herself. I'd like to get you a new dress to wear. Does that library man's girl dress fine?"

"Sweet and pretty, Mama, but plain," answered the daughter. "So does our teacher. I don't think best folks wear show-off clothes."

"Well, I'm intending to buy you something that'll show-off with the next money that comes," said Mrs. Henderson. "So that little wheel-chair girl wants to see your mother? Poor little thing! I'd admire to call on her; but I hope the library folks won't take a notion to invite me to a grand dinner till I can afford a new

of God Himself passed upward into and through the heavens to the throne of God without the knowledge of the world.

This first part in the Greek is called Parousia, and means His bodily presence; the second in the same language is called the Epiphania, and means the manifestation of His bodily presence. The first is called "Our gathering together unto him"; the second "our appearing with him in glory," or the glorious appearing; the first is commonly spoken of in Scripture as the "coming of the Lord," the second

(Continued on page 12)

silk dress, my old one's awful shiny!"

"Who's this Miss Sybil Henderson?" asked Ned of his mother a week later, after meeting the stranger unexpectedly in the parlor and being introduced to her by his sister. "Such a queer little over-dressed, under-dressed mortal! What's up, mother?"

"Sybil is the one member of Grace's Sunday-school class not yet won to Christ," answered the lady, and Ned was immediately interested. He helped to put the child at her ease during the dinner which followed; then Grace took her company up to her room.

"I just feel that you must come to Jesus tonight, Sybil," she said as soon as the chamber door closed upon them. "Every girl in our class has come except you. I have invited you here on purpose to help you."

"Thank you," answered Sybil. "I've wanted to come for a long time—wanted to down deep in my heart—but I haven't known just how."

"Haven't known how? What did you do when I invited you here to dinner?"

"I came," smiled Sybil.

"Well, Jesus has invited you to come to Him. Why don't you do it as simply? It's so easy that we miss it. I did. I wanted to be a Christian, but stood around wanting instead of going, or coming, straight to Him. It's always coming—He says 'Come' and is always where we are. Jean made that clear to me."

"Make it all clear to me, Grace." "I'll try. Kneel down beside me, Sybil. He's here and his arms are open—He's waiting for you. Tell Him you come."

Together the girls knelt beside the white bed. "Hear I am, dear Jesus," said Sybil Henderson very simply. "I don't know very much—not even how to come to You. But I think You want me and I know I want You. Please take me and let me know You do."

Afterwards, in describing this experience to Jean, Grace said, "I never heard such a prayer—so simple and sincere. Jesus was right there that moment, I felt His presence and she must have too, for she said right after the 'Amen,' 'Thank you, Lord Jesus,' as if she was sure she had been answered, and I laid my head on the bed and cried for joy."

Miss Daniels accompanied Sybil to the pastor's study to ask for baptism.

"Would you like to tell me how you found Jesus, Sybil?" Mr. Waller inquired, and the girl lifted her shining face.

"I think it was He who found me, just like He did Philip," she replied. "Jean told me I didn't need to know a lot of things, I only needed to know Jesus and He would tell me the rest. It wasn't hard to get acquainted with Him at Jean's house—He's always there. That was one reason I liked to go there—it seemed like meeting Him."

"When Grace Manton took me to her room one night, she told me Jesus invited me to come to Him; so I asked Him if He would to please take me and let me know He did. And He did, and that's all, only I am very happy."

(From the book, FORTY-EIGHT BERNARD STREET, of the Moody Colportage Series, 35c. Used by permission of publisher. Book may be ordered from Sword of the Lord Wheaton, Illinois.)

Christ's Second Coming

(Continued from page 11)

is known as "The Day of the Lord."

Between these two parts of the second advent, there are at least seven prophetic years; and these seven years form the burden of the book of Daniel and the book of Revelation.

Between us and the secret coming of the Lord, the Parousia, there is not a single predicted event. Between us and the second part of this Second Coming there are many predicted events: the universal European war, the restoration of Israel to their own land, the rise of Antichrist, and the final union of all the Eastern nations under Russia as the Gog and Magog of Ezekiel.

The attitude of the church is locally and practically in relation to the first or secret part of our Lord's coming, while the attitude of Israel is, and must always be, towards the open, or glorious coming. Israel's attitude is that of waiting for a sign. The church's attitude is that of waiting for a sound. Just as Israel of old was waiting on the hither side of Jordan for the sound of a trumpet that they might go over and possess the land—so the church is waiting on the hither side of time for the sound of the trumpet of God that she may go over and possess in the glory of her promised immortality all the land that lieth beyond the shadow of death.

VII. Christ's Coming Our "Blessed Hope"

The coming of Christ is held out as "The Blessed Hope" of the church. Nowhere are Christians exhorted to prepare for death or hope for Heaven, but always without a single break in the utterance, to watch, to wait, to hope for the coming of the Lord.

And well may the church so watch, and wait, and hope. That Coming means the end of her long and weary pilgrimage. It means the putting off the garments of the traveller and putting on the garments of home. It means the triumph over sin, sickness, sorrow and death. It means no longer the world's suppliant, but its ruler; it means the presence of the King, the possession of His likeness, the share of His throne, and the administration of His kingdom. It means everything for which the church has hoped and prayed, all for which she has striven and endured; it means the girding her with final power for the accomplishment of all the purpose for which God determined her from the unbeginning depths of eternity. It means the accomplishment in certitude of that which is now sought with hesitation and uncertain success—the bringing of the whole world at last to the feet of the Crucified, where with unspeakable joy she may hear every tongue confess that Jesus Christ is Lord, to the glory of God the Father. It means the reaching of that moment when there will be no longer the need of intercession for erring saints, seeing that each saint shall be shining in all the glory of the Intercessor. It means no longer the need of the written Word, nor of teachers, seeing that "All shall know the Lord from the least to the greatest," as He says, "I will put my laws into their mind, and write them in their hearts," and shall Himself, as the source of the written Word, be the living, present and infallible revelation of God's mind to men. Oh, this coming of Christ and the translation of the church means the fulfillment as human minds have little dreamed of that immense promise that "the knowledge of the Lord shall cover the earth as the waters the face of the deep."

Small wonder is it that the coming of Christ is called the blessed hope to the church when it means her exaltation, the triumph of her Lord, and the salvation of the whole world. But wonder beyond measure it is that in the face of the fact that the beginning of these "days of heaven on earth" is imminent in the imminent coming of our Lord, and in the face of the fact that all

Scripture proclaims it, that the church in any part of it whether in pulpit or in pew should turn her back upon it; or that any of her accredited ministers should neglect the story of it, seek to hide the beauty of its shining, or rob the sorrowing of the blessedness of its comfort.

VIII. Christ's Coming the Only Hope for Israel

The coming of Christ, and in its last analysis, the appearing of Christ in glory, is the only hope for Israel. And this is concretely illustrated in the story of Paul's conversion. He was never converted by the preaching of the Gospel, but by the appearing of Christ in glory above the Damascus gates.

He tells us that he is as one born out of due time, and therefore set ahead of the time that he might be a prophecy and pledge of the way and manner in which his own nation should afterwards be saved.

Only when Israel shall see their Messiah coming in glory will they believe on Him. Then shall they be in mourning for Him as one mourneth for the dead. Then shall they take up the fifty-third chapter of Isaiah and chant with lamentation and mingled hope before Him: "We did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4, 5). Then shall a fountain be opened for uncleanness and sin in the City of David, and so, "All Israel shall be saved," in fulfillment of that promise that, "The Deliverer shall come unto Zion and turn away ungodliness from Jacob."

Only when Messiah the Lord shall come in glory can Israel become the "head and no longer the tail of nations." Only when Christ the Lord comes to take the throne of His father David will Israel and Judah fully enter into and possess the covenant land.

The coming of Christ then is that one event which holds out hope for this people "scattered and peeled."

IX. The Only Hope for Good World Government

The coming of Christ taken in its completed sense is the only hope of the world governmentally.

Over all the vain endeavors at self-government, over all the uprise of human plans in governmental schemes, over monarchy and mob, may be heard the voice of God saying: "I will overturn it, I will overturn it till he comes whose right it is to reign; and I will give it him." Only when the Lord's judgments are in the earth, so it is written, "will the people learn righteousness." Only when government is administered in the hands of a righteous man, God's Man, the Second and Eternal Man, will men beat their swords into plough-shares and their spears into pruning-hooks.

In short, only by the coming of Christ will the failure of the first man be undone, the subtlety of Satan be matched, sin be uprooted, death be abolished, redemption be completed, Paradise be regained, and the whole earth be filled with the glory of God.

X. Bible Preachers Ought to Preach Christ's Second Coming

Such is this doctrine which in many quarters of the church has practically fallen out of the scheme of preaching.

All the more then because of the neglect of it, it ought to be preached. This is indeed apostolic principle. Just as soon as the Apostle warns Timothy, the young preacher, that the time is coming when the church will no longer endure sound doctrine, he urges him by all means to preach it "in season and out of season."

This doctrine of the Second Coming therefore ought to be preached, and insistently and fully preached.

It ought to be preached in order that the church might not get a false concept of her relation to the world in this age, and that she might not continue to think that her only way to Heaven and glory was through the darkness and gloom of the grave. It ought to be preached in order that she might always be on the alert to proclaim the Gospel committed to her charge, lest coming suddenly the Lord should find her asleep on the bosom of a dead world.

It ought to be preached in order that the elect remnant in Israel might, as in the days of Pentecost, believe and become a part of the church, thus attaining, even, unto more than natural blessing.

It ought to be preached that the men of the world might see that there is something more imminent than death, and that at any moment the Master might rise up and shut to the door of grace.

It ought to be preached by the preacher for his own benefit, in order that he might see the stately march of all the doctrines of the Word of God as they move forward in serried rank and cast their trophies at the feet of the coming King, saluting Him as the inspiration and objective of them all.

The doctrine cannot be preached too much.

No more gratuitous libel was ever circulated than the assertion that the preaching of it has in it a tendency to lead the preacher to ride it as a hobby. Let any man try to ride it as a hobby and he will find instead that he is riding in the chariot car of God's glory, and that every spoke in every wheel is flashing forth every other doctrine, testifying that every doctrine consummates itself in this doctrine of doctrines; and that this identical doctrine is being born swiftly and triumphantly forward because it rests on the revolution of all other doctrines.

No man can faithfully preach the Second Coming and neglect any doctrine of the Word. No man who believes in the imminent coming of the Lord and knows how to preach it will ever be guilty of denying the inspiration of that Word, the resurrection of the body, or the glory and necessity of Atonement. If any of the fundamental doctrines are neglected, as it is charged in "modern preaching," the neglect will not be found crouching at the door of him who preaches the coming of his Lord.

Nay, let anyone take up this doctrine and preach it, it will make the risen and ascended Lord the most real thing in all the universe of God to him. It will keep the door in Heaven open and let the light from the land of the living fall across the land of the dying. It will keep the ear open and alert to hear the sound of His voice. It will sweep through the soul like a purifying breath from the lips of the King, leading that soul to purify itself, as it is written, He "that hath this hope in him purifieth himself, even as he is pure." It will make the written Word to shine as a burnished mirror, reflecting the glory of God. It will gird him who believes and preaches it, in the face of any pain or disaster, with all the strength of one who sore beleaguered hears the sound of delivering footsteps, or, as of one who in the dark and black night feels the gleam of coming day upon his brow.

If today Jesus Christ is the supreme actuality of my life; if today this written Word is to me the symphony of Heaven and of earth; if today my faith is stronger and my hope brighter; if today in face of the world's deepening pessimism, its weakness, weariness and woe, I find myself filled with an unconquerable optimism, with an unhesitating faith in God's ultimate and infinite triumph, it is because I believe that at any

moment I may hear a voice like the voice of a trumpet talking with me and saying, "Come up hither"; and that in an instant, in the twinkling of an eye, I may be in His presence, not to lay the armor down and be at rest, but to come forth clad in the Master's likeness, and with Him descend as He goes forth to take His own world again, taking it as He will, by creation's undisputed right, by blood redemption and kingly conquest.

Let no man fear that in preaching the Second Coming he is committed to the minimizing of the cross.

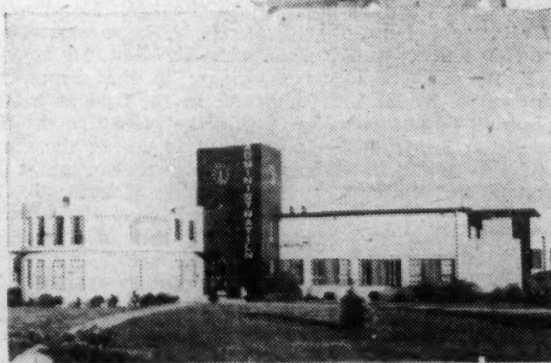
Nay, rather, let us hold up the cross till men shall see it as the very heart-throb of God, the mighty manifestation of His measureless love. Let us hold it up till it shall be seen that all the claims of divine righteousness have been fully and finally met there. Let us hold it up till men shall see that it is no longer the sin question but the Son question. Let us hold it up till men shall see the crown of thorns stabbing His brow and marring His face as no face of man was ever marred. But let us hold it up so that men may see that this marred and crucified One is also the risen and glorified One. Yea, let us so hold it up that men may see that this risen and glorified One, this "Man in glory," is coming back in the body in which He was crucified, "This same Jesus," yea and amen. Let us hold it up for every eye like that of the serpent-bitten Israelite to see. But let us hold it up in the light of that Second Coming, till as men cast their gaze upon it they shall behold the crown of thorns slowly but surely transforming into the crown of glory on the radiant head of your coming King and mine.

(From the book, HOW TO STUDY THE BIBLE, THE SECOND COMING AND OTHER EXPOSITIONS. Published by Fleming Revell, permission gratefully acknowledged.)

"a rose by ..
any other name...."

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